The Nation.

NEW YORK, THURSDAY, AUGUST 21, 1890.

The Week.

THE mixed Republican situation at Washington does not leave much of the campaign boast that the Republican party is the only one that has brains enough to rule the country. Congress has been in session nearly nine months, and, aside from splitting the Republican party into several factions, absolutely nothing has been accomplished. One stock argument against putting the Democratic party in power was that it would unsettle the business of the country by revising the tariff. The Republican party, we were assured, would legislate in regard to the tariff in such a way as to make business more stable than ever. What is the situation to-day? The House, by revolutionizing its procedure, has "railroaded" through a tariff bill which greatly increases tariff duties, and does several other things which nobody really comprehends. The business interests of the country, expecting to see the same bill pass the Senate, adjusted themselves to meet the new conditions which it would bring about. Having done this, they are confronted with a grave doubt whether the bill will ever become a law. The result is greater commercial uncertainty than the country has seen for many years, with no prospect of relief for a considerable time to come.

The New York *Tribune* and its weak echo, the Philadelphia *Press*, vehemently denounce Senator Quay for his proposition to drop the Force Bill, and loudly call upon the Republican Senators to defeat it. But other Republican newspapers take a very different view of the matter. The Philadelphia *Inquirer*, for example, declares that "it is a timely measure, and will be adopted." In the same line is the leading editorial article in the Philadelphia *Bulletin*, entitled "Wise and Timely," which declares that "the resolution offered by Mr. Quay in the Senate Wednesday ought to receive the prompt approval of every Republican Senator," and says that "it is evident from this resolution that Senator Quay has been observing the temper and disposition of the Republican party. His programme," it adds, "is exactly in line with the wishes of the prudent and moderate Republicans all over the country who are anxious that the party shall not be allowed to drift on the rocks, and that it shall go into the coming campaign without being dragged down by the heavy loads which some of the leaders in Congress have been endeavoring to place upon it." Referring to the attitude of the *Tribune* and its Philadelphia echo, the *Bulletin* says that "they have certainly failed on this occasion to gauge the prevailing sentiment in the party," and concludes that Quay's "resolution, far from being cowardly, is a most timely exhibition of political sagacity."

We suggest to our distressed Republican contemporaries that they can get even with Senator Quay by giving free expression to their real opinions concerning the charges against him as a public thief. They have hitherto given him the benefit of their silence on the subject, but he is clearly so deficient in a proper sense of gratitude for it that he deserves it no longer. What is the use of allowing a thief to stay in the party and escape all censure by its organs if he is going to desert the party in a crisis and turn a deaf ear to their exhortations? A few plain words about Quay's real character, as both the *Tribune* and the *Press* understand it, would not only make him more docile, but would serve as a useful warning to future leaders of his character who get the pernicious notion into their heads that they are bigger than the party. We should imagine, also, that truthful speech on this subject would be a great relief even to a Harrison editor.

It was a significant feature of the Republican caucus on Thursday that the strongest opposition to the passage of the Force Bill came from those Senators, like Mr. Washburn of Minnesota, who have recently been to their homes, and thus had a chance to learn how little support the policy has among their constituents. As in Minnesota, so in Wisconsin, the leading Republican organ of the State is against the passage of the bill. The Milwaukee *Sentinel* of August 13 thus defines its position: "The *Sentinel* has not changed its views in regard to that measure. It never doubted the right of Congress to pass such an enactment, nor the existence of abuses it is designed to abate; but it did and does question the expediency of attempting to enact it. This doubt as to its expediency is based on the opinion that it will not be effective to assure honest elections where the great frauds upon the ballot-box are practised, while it will be used, as it is already used, by political demagogues to perpetuate unjust animosities against the Republican party, and open still wider the fountains of sectional distrust and hatred in the South."

Other Republican newspapers in the West are equally emphatic in calling for an abandonment of the Force Bill. The St. Paul *Pioneer Press*, in its latest article upon the subject, talks in this way: "We have to ask, once more, what is the object of passing it? It will not do away in the slightest particular with the frauds upon the ballot practised at the South. It will not secure to the negro voter a single right now refused to him. It will not accomplish any practical result not attained by the law as it stands." As for the modifications of the bill made by the Senate Committee, the St. Paul newspaper holds that "there is, as far as we can see, less reason for the passage of the Senate bill than for that of the bill passed by the House." It finds an added argument against the policy in the fact, so thoroughly established by the correspondent whom the Philadelphia *Press* sent through the South, that "the Southern Republicans do not want a Federal Election Law at all," and in view of all the considerations involved, it declares that "the advocates of Federal control of elections, though their motives are good and the crimes that arouse them are real, attempt the impossible. The objections to any practical application of the principle so far suggested are sustained both by public opinion and by the report of the Senate Bill."

Ex-Chairman Jones of Pittsburgh has furnished a rational explanation of Senator Quay's movement to shelve the Force Bill. The object, he says, is to get the Tariff Bill through. Naturally Jones endorses this project. "Mr. Quay is perfectly right," says Jones in the interview telegraphed from Pittsburgh. "If something of the sort was not done, the Democrats could compel the session to continue for an indefinite period. These resolutions will also allow the passage of the Tariff Bill. That is just now of more importance than the Election Bill. The Senate hasn't any one to force matters as Reed did in the House, because it is a much more conservative body and has got to act in a more serious way." Independently of Mr. Jones's rational explanation we might be sure that if there were any money in sight, Quay's line of march would be in that direction. The only money in sight in the present Republican *débâcle* is in the Tariff Bill. When he moves to postpone the Force Bill till next session and to commence voting on the Tariff Bill on the 30th of August, we can easily see that Quay's creditors—the contributors to the Harrison campaign fund—are pressing their claims. That they began to be alarmed some weeks ago was made plain by the outcry of the organ of the Protective Tariff League. Quay was undoubtedly called on to make good his promises, and he has devised the plan of unloading the Force Bill in order to save the subscription list.

The organ of the Manufacturers' Club in Philadelphia has quite outdone Senator Quay and ex-Chairman Jones in its attitude towards the Federal Election Bill. The *Manufacturer* says that the Election Bill ought not to be passed at all, even if there were abundance of time for it. Moreover, "the sentiment of the Republican party, *outside the circle of professional politicians*, is against the adoption of the Federal Elections Bill." The reasons why the bill ought not to pass are stated with considerable force, and we especially commend them to Senator Hoar, who appears to be classed by the *Manufacturer* with "the circle of professional politicians," while Quay occupies the more lofty position of statesmanship. The reasons are (1) that this is no time to be stirring up sectional animosities; (2) that the bill

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if passed will fail of its purpose; (3) that instead of breaking the solid South, it will make it more solid than ever; (4) that it will play the mischief in the North by giving an opportunity for every discontented faction that can muster one hundred cranks, to have their Congressional election put under Federal supervision; (5) that the Republican party is now in good health and needs no medicine. All of these reasons except the last have been so often repeated in our columns that it would be superfluous to dwell upon them. As to the last reason we have our doubts.

The *Tribune* of Friday morning "gave away" its party again almost as badly as it did in confessing to the manner of Harrison's election. In stating reasons why the Election Bill should be passed by the Senate it says: "*The Election Bill carries within itself the assurance of future tariff bills by the hundred.*" That is to say, while every business interest demands a settlement of the tariff question, and while many a promise has been made (some of them, we think, in the *Tribune*) that the passage of the McKinley Bill would afford a settlement for ten years or more, the *Tribune* now lets out the secret that if this Force Bill, by means of which it is expected to perpetuate the Republican majority in Congress, goes through, it will mean the passage of future "tariff bills by the hundred." In other words, the Republican leaders will stand ready to pass a tariff bill to suit any manufacturer who will submit with sufficient grace to the fat-frying process. There is no doubt that this is the actual programme which the Republican bosses in the present House of Representatives have in view; but how do these bosses like to have the *Tribune* betray it, and how do the business interests of the country enjoy the prospect?

The most important word said on the subject of the national finances in either branch of Congress was said by Senator Edmunds on Saturday while the River and Harbor Bill was under consideration. We quote from the *Congressional Record*:

"The state of the Treasury, Mr. President, I am very much afraid—I am almost afraid to say it; it may not be Republicanism or whatever—may turn out, as we now stand on the appropriations proposed in this bill and in the other bills that have passed both houses and that have passed one or the other, and which, in the round effect, will come to be the law that is passed, will turn out on the 30th of June, 1891, to be, I fear, $50,000,000 in round numbers short of the estimated income, assuming that we do not take the duty off sugar."

The Senator said also that he had intended to offer an amendment that one-half of the money in the bill be appropriated to be expended by the Secretary of War for rivers and harbors at his discretion, being satisfied that the Secretary would expend it for really national works, and not for neighborhood purposes. This would have been equivalent to cutting down the total appropriation one-half and eliminating all the special appropriations in the bill. "But," he added, "I have become convinced that I shall only weary the patience of the Senate and enter upon a perfectly useless and hopeless enterprise to do it; but I think it right to say what I have said." Senator Frye replied at considerable length, defending what Mr. Edmunds called the neighborhood appropriation, but made no kind of reference to the threatened deficit in the Treasury. Nor did any other Senator do so. The most important inference to be drawn from Mr. Edmunds's remarks is, that he intends to vote against any lessening of the sugar duties. A letter from him containing the same intimation is published in the Burlington *Free Press*.

The debate in the Senate on tin plate has lasted a whole week and is not yet ended. The earnestness of the opposition in the Senate to the increased duty is only a reflex of the popular opposition. There is, perhaps, no article in the whole bill about which such intense feeling exists. The motion made by Senator Plumb that the people be allowed to have tin plate at the former price, and that Mr. Cronemeyer of Pittsburgh be allowed a bounty of one cent per pound on all the tin plate he produces, would be acceptable as a compromise, but it will probably be defeated because it will not serve the purposes of the galvanized-iron-roofing interest. These people want tin plate kept out of reach as much as possible. They have somehow got hold of the Republican Machine—probably by contributions to the campaign fund—so that Senator Morrill of Vermont, who opposed any increase of the duty on tin plate when the tariff of 1883 was enacted, now indulges in sneers at his own constituents who venture to send him petitions against such increase. When the tariff of 1883 was under discussion, he treated similar petitions with much greater respect, saying:

"Before the Committee on Finance we had ever so many memorials from those using this article in the manufacture of cans for the purpose of canning fruit, vegetables, etc., asking that the duty should remain as it is; and instead of following the Tariff Commission, we put the duty precisely at what it now is, 1.1 cent a pound. I trust, notwithstanding the possibility that we might at some time hereafter manufacture tin, that we shall not raise the duty to two cents a pound, *for I somewhat doubt whether we can get children to dip this article* for a great many years yet, at the wages that are paid for dipping tagger's iron into melted tin."

Apparently Senator Morrill has become convinced that American children can now be had for this repulsive employment.

In his debate with Senator Gray last week Senator Aldrich laid himself open to a charge of unfair dealing, to put it mildly. The subject under discussion was the decline in the price of tin plates during a period of about ten years. Senator Gray had stated that this decline was about 50 per cent., and quoted from Mr. D. A. Wells's 'Recent Economic Changes' to show the fact and the causes of it. Mr. Aldrich challenged the statement in these words:

"Mr. Aldrich—For the purpose of showing not only the inaccuracy of Mr. Wells's statement, but the very gross inaccuracy of it, I desire to call the attention of the Senator from Delaware, and ask his examination of a series of charts which I have before me, issued by Henry Nash & Co. of Liverpool, who are the largest exporters of tin plates in Great Britain, showing the price from 1878 to the present time, by years and by months, of tin plate and of pig-tin. This table shows that the price of charcoal IC tin in January, 1878, was 20s. a box, and in December, 1887, was 19s., 6d. a box, and in December, 1889, 20s. and 6d. a box, and that the price of Straits tin——

"Mr. Gray—In December, 1889?

"Mr. Aldrich—Yes; and the price of Straits tin in 1878, the average price for the year, was £61 4s. 2d., and in 1887 it was £111 10s."

Thereupon Senator Plumb took the floor and read a telegram from J. M. Molloy's Sons of Philadelphia, manufacturers of tinware, giving the average yearly prices of tin plate from 1880 to 1890, fully confirming Senator Gray and Mr. Wells. The telegram added: "Any proof required can be furnished." To this Mr. Aldrich had the hardihood to reply that it was very evident that the quotation of the price must be a mistake. Finally, Mr. Gray produced a copy of the Pittsburgh *American Manufacturer* containing a table of the yearly prices of tin plate from 1874 to 1889, fully confirming Mr. Wells and J. M. Molloy's Sons. It turned out that Aldrich had taken three dates only, which happened to show very nearly the same prices, and had offered them as illustrative of the whole situation, whereas the year 1887 was exceptional altogether, being the year in which the speculators in metallic tin engineered a corner simultaneously with the operations of the copper syndicate in Paris, nearly doubling the normal price of the article. When all the facts came out, Mr. Gray said dryly: "I wish the Senator from Rhode Island would be a little more fair in his discussion of this question."

The *Dry Goods Economist* occasionally lets a cat out of the McKinley tariff bag. The pending bill makes a large increase in the duties on hosiery, with the ostensible object of protecting our dear work-people against paupers in England, or Germany, or somewhere. The *Dry Goods Economist* tells us that what ails the hosiery mills is not pauper labor, but obsolete machinery. It says:

"The trouble with many mills is that they are full of obsolete machinery, incapable of producing the merchandise which the trade demands, and *it is significant that these establishments are among the loudest in their clamor for a higher tariff.* But mills that are handicapped with obsolete machinery should know that no tariff that can be framed would be high enough to save *them* from impending disaster. Even should the schedules become probibitory, and importations of foreign hosiery cease altogether, the domestic competition would be sufficient to ultimately crush them out of existence."

Senator Aldrich may not be able to tell within 200 per cent. what is the value of licorice paste when he asks his brother Senators to vote for a tax on it, but he ought to know all about cotton hosiery, because one of the most successful mills in the country, owned by English capitalists and run by Nottingham operatives, is situated in his own State. Therefore, when the hosiery schedule is reached, we shall expect him to tell us just how much of the proposed tax is for labor and how much for bad machinery. This is a problem in pure mathematics. The present rate of duty on cotton hosiery is 40 per cent. al

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around. The proposed rates are 40 cents per dozen pairs and 40 per cent. ad valorem if valued at more than $2 per dozen pairs, and at lower rates for lower values. The change in the mode of assessing the duty would seem to have been skilfully arranged for some unknown purpose. What purpose would be more rational than to provide a definite rate of protection for the owners of obsolete machinery? If we suppose that the 40 per cent. ad valorem is for the benefit of contract labor imported from Nottingham—that being the tax at present—probably the added rate of forty cents per dozen pairs (which is equal to 20 per cent.) is intended to offset the improved machinery used at Nottingham.

The Republican Convention in the Ninth Congressional District of Iowa last week furnished further evidence of the way that the leaven of tariff reform is working in that State. The platform adopted said not one word in favor of the McKinley Tariff Bill, while it contained a "demand that the farmers shall have the same rights and privileges under the tariff law that are accorded to the products of the manufacturers." The real feeling of the delegates regarding the pending Tariff Bill found expression in the speech of the chairman of the Convention, who said: "I believe our tariff system should be scaled down to the lowest point consistent with the best interests of our State and nation. *I am not in favor of the McKinley Bill; I think, in many respects, it is an outrage.*"

The speculation in silver, backed by the ncreased Treasury purchases, has carried he price up to $1.20 per ounce. It may go o $1.29. If it should go beyond that figure, t would do so on its own merits, since the Secretary is not allowed to pay a higher price. If he cannot obtain bullion at that price or less, the law requires him to stop buying at anything above that figure. Gold nd silver are then on a parity at our legal atio. It looks now as though the price would go up to $1.29 and stop there until he production overtakes the new demand f our Government. This new demand, although entirely artificial, serves all the purposes of a true commercial demand for the ime being. There is this difference, however, etween the two kinds of demand: the whole orld will look forward with apprehension o a withdrawal of the artificial demand. Everybody who has any silver on hand will y to get rid of it while the artificial price ontinues. France and Belgium may try to nload a portion of their stock, but they ould not get rid of much of it without putng down the price materially. But they annot do this secretly. Even an intimation f their intention would have a disastrous ffect on the price. The proposition to send discreet person abroad in an official capaty to sound the governments of Europe n the subject of another monetary conference is attractive on the surface; but discreet ersons on this side of the water can see that ose governments look with amazement and ntempt on this "engineering" of the price of silver, and that they want no part or lot in it.

There are no longer any pretences in Tammany Hall circles of hilarious emotions regarding the citizens' movement. Almost the first question which a Tammany man asks now when he meets any one who is suspected of political knowledge is: "What do you think of this citizens' movement?" The more Tammany thinks of it, the less it likes it, and between it and the awful possibilities of the new ballot law, there is abundant food for serious thought. It is very plain now that instead of being started too soon, as its opponents believed, the citizens' movement was extremely well timed. It has steadily gained in force, and is to-day, though we are in the dull season of midsummer, a most important element in the local political situation. It enters into all calculations, and, unless appearances are very deceptive, it will be the controlling force in the next election. The "straight" Republicans have helped it greatly by showing their weakness so far in advance of the campaign, thus making it practically impossible for them to work much mischief at a later period.

It is very evident that the conditions of the local political atmosphere are unfavorable to the successful development of a "straight Republican ticket" this year. A fortnight has elapsed since the Republican Club, under the inspiring guidance of Elder Shepard, put forth its disjointed "address" warning all true Republicans to "keep aloof from citizens' movements and combinations" of all kinds, and adjuring them to "build up the Republican party" by standing by its principles and candidates on all occasions. With the exception of a glowing eulogy in the Elder's own paper, and a resolution of approval by the Harlem Republican Club, the address has been very coldly received. The *Tribune* pronounced it more or less able, but premature, and the only Republican district association, the Twenty-third, which considered it at all, refused to endorse it. The People's Municipal League has now put forth a circular in response, but, strong and useful as it is, we are bound to say that the whole subject in hand was more effectively disposed of by the Postmaster, Mr. Van Cott, in an interesting interview. Mr. Van Cott, as everybody knows, is a Republican politician of large experience, whose intimate association with city politics for many years makes him one of the best possible authorities upon a question like this. When, therefore, he says that the "impossibility of electing a Republican to the Mayoralty on a straight Republican ticket is so palpable" that he is unable to "see how any one could regard the nomination of such a ticket as anything but the purest folly," there is nothing more to be said.

The impression that the negroes of Mississippi are entirely unrepresented in the Constitutional Convention now in session is incorrect. There is one colored member, Isaiah T. Montgomery, who was once a slave of Jefferson Davis. He is described as "a most intelligent man," and the Jackson correspondent of the Memphis *Commercial* thinks that he will "prove to be one of the most valuable members of the Convention." It is noted that the other members "treat him with respectful consideration," and he has been placed upon the very important Committee on Suffrage. It is interesting to learn that he openly declares in favor of the Australian ballot system. The *Commercial's* correspondent says that it is already plain that the widest liberality is to be extended to the Republican members of the Convention, who include, besides this representative of the negroes, three whites, among them ex-Gov. Alcorn and ex-Chief Justice Simrall.

One of those appointments that are always to be regretted in the interest of the public service as a triumph of political skill over personal merit has just been made by the President. Dr. Jedediah H. Baxter, the Chief Medical Purveyor of the Army, has been appointed its Surgeon-General. Dr. Baxter entered the military service in 1861 as a regimental surgeon from Massachusetts, and in the spring of 1862 he was recommissioned as a staff surgeon of volunteers, a position giving him greater latitude of movement. After a short service on the Peninsula, and before the heavy fighting on the Chickahominy, he returned to Washington, where he has remained. At first on hospital duty, he was appointed by the Secretary of War the chief medical officer of the Provost Marshal's Bureau at its organization in 1863. Upon the dissolution of that special organization at the close of the war, he was retained by Congressional resolution to compile the vital statistics it had collected, upon which he was engaged until 1875. Meantime he had been appointed in 1867 to the newly created office of Assistant Medical Purveyor, ranking as lieutenant-colonel, in the regular establishment; he was then advanced by selection and by special legislative sanction over the heads of other officers of excellent and much longer service, and finally was given additional rank as colonel, again specially created, in 1874, before he had discharged any duty in the Purveying Department. In his appointment the fundamental law of the Medical Department, that examination is a prerequisite to admission and promotion, was violated in spirit—although, according to the wording of the enactment, the appointment itself was technically legal. He has resided continuously in Washington since 1862; he has seen no service with troops; his unprecedented promotion in all its stages has followed from his close adherence to political methods at the capital rather than the impersonal and zealous discharge of public duty. This appointment is the worst possible, saying, as it does, to a scientific corps, admission to which, with this single exception, has been confined to merit, that political strength and not hard service is the real passport to place, if not to honor. The rejection of this nomination would be creditable to the Senate.

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THE REPUBLICAN FIASCO.

THE caucus of Republican Senators on Thursday night settled the fate of the Force Bill. The question before it was whether Mr. Quay's resolution providing for an early adjournment should be amended, as Mr. Hoar and the other bloody-shirt Senators desired, by including the Force Bill among the measures to be passed; and the *Tribune's* correspondent announces that Mr. Hoar's amendment to this effect "was rejected by a round majority." For some time past it has been growing more and more clear that the Force Bill could not be passed, and the "round majority" against it in the Republican caucus is the end of the scheme.

The New York *Tribune* and its meek follower, the Philadelphia *Press*, still keep up their attempt to bulldoze the independent Republican Senators into a surrender of their convictions, but it is an utter waste of words. The recalcitrants know that there are plenty of good Republican newspapers which sustain and applaud their course, and they rate at its true value the parroting of two organs which have been muzzled by the gift of offices to their editors. How far the *Tribune* and *Press* choose to go in making themselves ridiculous may be a matter of importance to those papers, but it is a matter of indifference to Republican Senators.

The rejection of the Force Bill is the collapse of the new programme of government devised by "Tom" Reed and adopted at his orders by the Republicans of the House. The present Congress is the fifty-first in our history, and opens the second century of our Government. During the first hundred years of our history Congress had been a deliberative body, as the framers of the Constitution intended it to be; and when the centennial of Washington's inauguration was celebrated, in the spring of 1889, the wisdom of those framers was deduced from the excellent manner in which the system they devised had worked. In the following December "Tom" Reed was elected Speaker of the House of Representatives, and announced that this judgment was entirely unfounded; that, in point of fact, the system of legislation constructed by the founders of the Government and followed by three generations of their descendants was a ridiculous failure; and that a new system must be substituted, under which deliberation should be abolished in the House, and a dictator in the Speaker's chair should force through such bills as a party caucus decreed—these bills to be concurred in without delay by the Senate, whose concurrence was unfortunately necessary under the Constitution, but should be reduced to a mere formality.

This policy was to result, first, in the prompt passage of the regular legislation of the session, like the annual appropriation bills; secondly, in the no less prompt enactment of two great party measures—the McKinley Tariff Bill and the Force Bill; and, thirdly, in the demonstration to the business community that the Republican party was the only party which could carry on the work of legislation "with neatness and despatch," so that Congress might adjourn early in the summer with a record to which the majority could "point with pride" during the fall campaign.

The first breakdown in this programme was the failure to dispose of the ordinary and perfunctory work of the session with promptness. It is now the middle of the ninth month since Congress met, and two of the regular appropriation bills for the support of the Government have not yet become laws. This is the fault of the House of Representatives under the Reed régime. Senator Allison, Chairman of the Committee on Appropriations, in explaining last week the necessity for passing a resolution to provide temporarily for the expenses of the Government, made this important statement: "Owing to the fact that the Sundry Civil Bill did not reach the Senate until within a very few days of the expiration of the fiscal year [June 30], it was impossible for us to consider that bill in this body and pass it until nearly one month after the fiscal year for which the appropriations were made had begun. It is because of the delay in getting this bill into the Senate Chamber that these extensions have become necessary. What is true of the Sundry Civil Bill is also true of the Indian Appropriation Bill."

The second breakdown has occurred with the two great measures of partisan legislation proposed. A tariff bill was driven through the House, but what a tariff bill!—a measure which the most prominent Republican newspapers in such great Republican States as Minnesota, Kansas, and Nebraska pronounce utterly indefensible, and call upon their Republican Senators to defeat; a bill which even the New York *Tribune* confesses to be full of abominable features. In its attempt to bulldoze the independent Republican Senators, the *Tribune* warns Senator Quay that "he will find an amount of opposition which will seem curious to him to *certain features of the Tariff Bill that particularly interest his friends* if he persist in his motion," and uses this further significant language: "The reason is, that Republican Senators have been disposed to yield much, as respects the details of the Tariff Bill, in order to carry through the legislation which was deemed essential to the welfare of the country and the success of the Republican party. But if a part of that legislation which they regard as of more importance than any other is to be sacrificed, they will begin to consider what reason they have for refraining from action in accordance with their opinions respecting details of the tariff. *Sundry Pennsylvania interests will have no right to complain if in that state of affairs they suffer severely.*" Here is a frank confession that "sundry Pennsylvania interests" have been granted outrageous and indefensible privileges under the McKinley Bill.

The simultaneous exposure of the enormities of the Tariff Bill by the chief organs of the high tariff in the East and by the representative Republican newspapers in the West is now followed by the rejection of the other great partisan measure, the Force Bill. This was rushed through the House under whip and spur, a number of Republican Representatives who opposed the policy being coerc into acquiescence by the Speaker's open u of his power over other measures in whi they were interested. Deliberation wou have been fatal to it in the House if it h been allowed; it has been allowed in t Senate, and the measure is dead.

The breakdown of the third part of t programme has been even more complet The one hope of success for the Reed poli was a brilliant dash which might capture t fancy of the country. If the appropriati bills had been passed during the winter, a the other measures which had been slat during the spring, and if Congress had a journed in June with a taking record as ' business Congress," a hopeful appeal mig have been made to the country for a fre lease of power. But with the ordinary a propriation bills still lagging along in m summer, with the Tariff Bill in August u dergoing exposure both by the New Yo *Tribune* in the East and by Republican ne papers of the first standing in the West, full of abominations; with the Force Bill jected, after the prestige of the party h been involved in its passage, the outlook is gloomy as any party in the country has c fronted for many years.

All friends of good government will joice over the situation. The success "Tom" Reed's scheme to abolish delibe tion in legislation would have been full peril to the future of the country.

OUR RELATIONS WITH FRANCE.

MINISTER REID'S communication to Ribot on the subject of the French prohi tion of American pork contains one or t slips which illustrate the need of some ki of training in diplomacy if we are to h diplomatic relations with foreign countri The object of diplomacy is to gain so thing for one's country at the ha of the foreign country. It has other end or aim. To make the ot man angry by your correspondence w him is wholly inadmissible, because it te to defeat the purpose in view. The lar part of Mr. Reid's note is well conside and unobjectionable in point of taste, though the political economy of it may open to question. But there is another p which is not diplomacy at all. It an arraignment of the French G ernment before its own people, acc ing the former of oppressing the lat and especially the poorer classes. As tho this were not enough to put M. Ribot in temper, the note ends with a threat tha France does not do so and so, we will m it hot for her by prohibiting her wi Fancy Sir Julian Pauncefote addressi note to Mr. Blaine saying:

> And above all you are depriving your peo particularly the poor laboring classes, c cheap and highly prized article of housel use, namely, tinware, for which you b been able to furnish no adequate substit Statistics of your importations and the reg quotations of your domestic prices show what you are shutting out from us you b not supplied from other sources. Surely abundant and cheap supply of household u sils for the laboring classes is one of the i important essentials for the happiness of a ple, etc.

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Such a lecture might appropriately wind p with a threat that if the new duty on tin late becomes a law, Great Britain will cur- ail her importation of American cereals. f Mr. Blaine should decline to receive such note at all, he would be justified even in ie eyes of those who are opposed to an in- reased duty on tin plate.

Mr. Reid's lecture may be a very good ronunciamiento for pork-packers, but even ley will be puzzled to read immediately af- r it an array of statistics to show that the rohibition of American pork has not caused ny advance in the price of the article in rance, either fresh or salted, and that the rench laborer is paying no more now than e did before. On this point he says:

"In June, 1880, before prohibition, and when, ccording to theories now advanced in some uarters, the French pork-grower suffered om the American competition, French swine old, live weight, Paris, at 138.61 francs per 0 kilos. The same quality is currently quoted ow at 114 francs per hundred kilos. The verage price of French swine for 1880 was om 25 to 30 per cent. higher than in 1889.

"In 1880 the French laborer, if he bought rench salted pork at all, paid for it the re- ailers' varying profits over the wholesale rice of from 160 francs to 200 francs per 100 los, for sides and hams. Now, if he buys rench salted pork, he pays for the same quali- es the retailers' profits over the current holesale price, substantially the same as in 80, of from 160 francs to 200 francs per 100 los."

In what way the laboring classes of France ave been oppressed is not made clear by r. Reid, although undoubtedly they have en injured in common with others by the eneral curtailment of trade which it is e present aim of both countries to bring out, and which Mr. Reid himself seems to prove of.

Mr. Reid also gives M. Ribot some hints out raising revenue. You want to raise ore revenue, he says; we Americans want raise less (he had not heard the latest ews from home on this subject). In our ried experience we have found that low uties sometimes yield more revenue than gh ones. We are now engaged in raising ties in order to check importations and re- nue. Let us suggest the opposite course you for opposite reasons. This friendly ggestion is thrown in to meet the high rench duties on pork in case the prohibition ould be removed but the same end be ached in the other way, that is, in *our* way. r. Reid distinctly maintains that it is not clusion of our pork that we object to, but e manner of it. It is unfriendly to give r pork a bad name, but it would t be unfriendly to put a prohibitory duty it and keep it out in that way. From hich it would appear that if the French overnment should admit our pork duty e but caution people against buying it, should consider that an unfriendly act, hile it would be friendly, or, at any rate, t unfriendly, to put a duty of 300 per nt. on it, but not defame its character. ir pork-packers will hardly endorse this oposition.

The French position is indefensible—this . Reid has made entirely clear. The trou- is that his own is indefensible also. ery Frenchman is smart enough to see ough it. We have only a technical case against France as long as we maintain duties that are avowedly not for revenue, but for prohibition or for checking importation. Just now the situation is complicated by the McKinley Administrative Bill, a measure as brutal as the French prohibition of our pork, and quite as dishonest. The object of this bill, as we showed at the time, was to prevent importation. It was an attempt to accomplish by indirection what the French prohibition of our pork accomplishes directly. There has been so great a stir about this matter in France that our consuls have held a conference on the subject, and have decided that they can do nothing. What the outcome may be, no man can tell. The only things tolerably certain are that American pork will not find any easier entrance into France, and that our Republican party is knocking its brains out against its own Chinese wall.

POLITICAL PARTIES IN JAPAN.

TOKIO, July, 1890.

IN approaching the subject of political parties in this country, one needs to familiarize one's self with two or three general truths of Japanese politics before attempting to gather the significance of individual political sections.

The first is, that their existence is a matter of the last ten years only. No one of the so-called parties (*to*—a word meaning rather "society," the German *Bund*), whatever the ante-natal influences that moulded it, has yet reached its tenth birthday. The second truth is, that the Government is, in fact, not conducted personally by the Emperor, but according to the combined will of a small number of men in official position—a number yearly growing larger, however, and daily more and more restricted in their action to the path marked out by public opinion. These fill the leading governmental posts, and their assumption or resignation of office is determined solely by the exigencies of preserving harmony among themselves and at the same time recognizing each other's relative influence. There can be no doubt, let me hasten to say, that a fair number are entitled to be called statesmen, that they use their power, on the whole, to the best of their knowledge and ability, and that the Government could not as yet be properly carried on by any other mechanism. Like the war-horses of the Republican party in the United States, they rose to their present influence in the revolutionary times of 1860-70, and until within recent years their compact ranks have, with a very few exceptions, held all of the most capable patriots in the nation.

The third truth follows easily from the second, and is this: A political party in Japan is, and under hitherto existing conditions could only be, the personal following of a member of this circle who has chanced to become one of the "outs." Given the politically apathetic *heimin* (commoners), the intelligent but inexperienced and unorganized *shizoku* (*samurai*), the wielding of power by an absolutely irresponsible cabinet having a monopoly of the able men of the country, and the existence of a political party is impossible. Until, as a result of dissension, some leading member of that select circle should be obliged to leave it, should thus be placed in opposition, and should seek popular support, political controversy would be carried on only within the Government itself, not in the arena of popular discussion. This is precisely what has happened. When it has come to pass that one of the more influential members has been forced out of the circle (although a remarkable power of cohesion has made this a rare occurrence), he has become the nucleus of a party. Conversely, no political party has arisen except in this way.

There are a few apparent exceptions to this rule which are easily explained. When Eto Shimpei (of the Hizen clan), in 1874, and Mayebara (of the Choshiu clan), in 1876, withdrew in anger, they resorted to arms instead of to peaceable agitation, and were executed as traitors. Kido, one of the greatest statesmen of the nation, retired in 1873, but soon after returned. Saigo met his end on the battlefield in armed opposition. Soyejima (of Hizen), who also went out with Itagaki in 1873, returned soon after as the Emperor's tutor, and still holds an office. Itagaki's large following (the creation of which in 1875-81 I have already described), was national in its spirit, was a party and something more. But when 1882 came, and other parties arose, this body, too, crystallized into a partisan organization, the *Jiyu-to* (Radicals). Goto, one of the earliest and most influential of the plotters for the Restoration, went out with Itagaki in 1873, and for many years preserved an unaccountable self-control; but some two years ago he, too (then a Count), appeared in the field with a party which finally adopted the name of *Daido Danketsu* (United party). The resignations of Inouye, in 1887, and of Ito, in 1888, were not followed by the formation of parties; but the truth is that they never really went into the outer darkness. Their retirement was a piece of temporary policy. They are far too strong to be obliged to bend before any other members of the oligarchy, and to-day they represent a dominant, if externally invisible, governmental influence.

Such are the general truths from which depends the existence of parties to-day in this country. So far as concerns the chronicles of their history, the tale may be made a short one. The period since 1881 divides itself into two parts. In that year the national ferment which resulted in the constitutional decree of October 12 furnished abundant material for the formation of parties. Upon Okuma's resignation, in 1881, he formed immediately the *Kaishin-to* (Progressist party), based on the principle of the immediate enfranchisement of the people. One might have expected a body of men professing such a principle to join the standard of Itagaki's party, the *Jiyu* (Radicals). But the two sections have ever remained apart, and at one time even found themselves in bitter antagonism on the topic of treaty revision. The same period of ferment (1881-82) saw also the formation of the *Teisei-to* (Imperialists), the *Rikkensei-to* (Constitutional Imperialists), and numberless minor organizations; but, with the Constitution solemnly promised for 1890, the excitement rapidly subsided, and by 1884 these parties had all disbanded except the *Kaishin-to*, and even from this its leader, Okuma, had nominally withdrawn. Itagaki's own explanation of the *Jiyu-to's* dissolution, as a personal friend of his informs me, is that the restrictions of speech imposed by the Government made it impossible to conduct constitutionally such an agitation as he wished, and therefore, to rid the party of hotter heads who, for lack of lawful methods, inclined towards violent ones, he thought it best to disband the party, delaying the reunion of its best elements until the time should be ripe.

Thus ended the first period. From that time until within the last three years, there was almost no partisan activity. The question of

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treaty revision, however, bringing back Okuma (now Count) to office in 1887, galvanized the *Kaishin-to* once more into life. Count Goto, coming out of his retirement two years ago, took the stump, made a tour of the northeastern provinces, and formed the *Daido Danketsu* (United party). This party rapidly grew, and to it were attracted so many from the old *Jiyu-to* that Goto, men said, began to reap where Itagaki had sowed the seed. The latter leader now bestirred himself once more. After a year or so of negotiation, the details of which would be tedious, nearly all the fragments of his old party were united in the *Aikoku-to* (Patriotic party). More than this has in effect happened, for an agreement has been reached according to which August next is to see the *Aikoku*, the *Daido*, and the *Jiyu* parties amalgamated, with much ceremony, into an organization to be called the *Ko-in* (United) Club.

But, other than these, are there any parties of note? If the generalization already made is correct, one may answer this by asking, Are there any men of influence who are now to be counted among the "outs" in active opposition? Of such there are notably two—General Viscount Torio and Viscount Tani. The former owns (one cannot help using the term) a little party called the *Hoshu-chiusei-ha* (Conservative Independents). There is far less conservatism than independence, or let us say idiosyncrasy, in its make-up, and no one seems to pay it much respect. The latter's name has been associated with an organization of real importance, known as the *Kokusui Hozon-to* (Nationalist party). Its motive is a conservative and laudable desire to preserve the national individuality by refusing to adopt indiscriminately the ideas of the West, while keeping pace with its progress. "To adapt, not adopt," might be described as its motto. The real strength of this section, however, is not Viscount Tani, but the influence of leading members who are not partisan politicians, but represent the "Mugwumpism" of Japan.

One will naturally expect to hear something of the principles professed by the three leading parties, the *Jiyu* (or *Aikoku*), *Daido*, and *Kaishin*. Here, however, there is a striking and somewhat amusing failure to disagree. One must resort to the platforms of the Republican and Democratic parties from 1876 to 1880 to find a parallel. The *Kaishin-to* (but within a few months only) has issued a platform of sixteen articles, including reduction of land-tax, retrenchment in expenses, cabinet by party, treaty revision, educational reform, extension of the franchise, greater freedom of speech, and other praiseworthy proposals. Not to be outdone, the *Jiyu-to* thereupon promulgated a creed of thirty-two articles, including, be it observed, all those of the *Kaishin-to*, with others of a somewhat more radical tendency, such as trial by jury, popular election of the governors of *ken* (counties), limitation of the number of nobles, etc. Within a month the *Daido* has published a platform of thirty articles; but of these, again, none strays far from those already in the field.

There are, however, certain distinctive marks to be seen, chiefly in the manner of men composing the parties. The *Jiyu-to* has from the first been preëminently the party, not of the proletariat, for there is as yet no such class here, but of the common people, of those on whom the taxes fall, of the poor man, of the democrats, of the radical political thinkers. The *Daido* party has to some extent poached on the same preserves; but it has drawn also from the men of the northeast (Aidzu and the vicinity), the old partisans of the Shogunate, who have accepted with pleasure the opportunity to attack their old antagonists now in power, the men of the southwest. The *Kaishin* party represents the rich and the influential, but contains also a large number of the younger educated men not in official position. It is credited with moderate feelings, and at the same time with aristocratic proclivities. The *Kokusui-to* includes a number of the best thinkers and educators, of the younger generation principally, and represents the more thoughtful tendencies of the day. Perhaps it will in its present form never actively enter politics as an organization.

The interesting question, of course, is, What general tendency, explicitly recognized or not by one or another of these sections, is to furnish the principle which will divide parties under the approaching parliamentary régime? The measures which the various sections advocate show a striking similarity of aim; it remains to discover whether their existence points to any real issues.

As between any two of the *Daido*, *Jiyu*, and *Kaishin* parties, it seems hardly possible that any issue can be formed. All began as oppositionist parties, and the only pregnant distinction at present is that between the personnel of the *Kaishin-to* and that of the other two. The latter have now practically united, and it seems not improbable that by November the *Kaishin-to* also may have given up its separate existence. The *Kokusui* represents a principle which is of more consequence at present in art, manners, and education than in ordinary political matters, and perhaps not for a decade or so will an issue of broad importance and popular interest arise in which this principle will be at stake. Economic issues, too (I do not say economic problems), at present there are virtually none, if we omit the demand for taxation reform. There is no rent question, no labor question, no tariff question. What, then, can be prophesied as to the parliamentary parties?

There is one motive which seems to have supplied the very vitality of the three great parties, and it is not unlikely that this will furnish the dominant note in the formation of parliamentary sections. This motive is a simple one—the desire, on the part of a large portion of the *shizoku*, to share in the Government, and not alone in the deliberative functions of the National Assembly, but in the more real power of the Ministry. This is today the theme which quickest finds a popular response. When Count Goto made his tour of the northeast, he proclaimed himself in favor of government by party, and raised a strong following by attacking the principle of exclusiveness on which the present Cabinet is founded. When Count Okuma was recalled in 1887 to a place among his old comrades, and began to dictate a successful policy of treaty revision, the *Kaishin-to* ceased to be oppositionists, and loudly supported the Government policy of their leader, for they, too, shared in his success, and therein were tasting the power for which they had sighed. In short, the time seems to be coming when there must be, in part at least, a surrender of that power so well held in trust by the heroes of the Restoration—a surrender resulting not merely in a popular Assembly invested with deliberative powers, but in a Ministry more or less responsible to that Assembly. It is this irresponsibility of the Ministry (or, to take the point of view of the "outs," this monopoly of power by a close corporation of the Restoration leaders and their friends), which seems to stick in the throats of the politicians. One cannot help feeling that this question must be solved by the nation in some way before it will be in a mood to take up any other great issue. The sooner it is solved the better. Until parliamentary government by party arrives (even if in a modified shape only), there cannot but be more or less indecision on current questions, more or less fluidity and lack of cohesion in the party materials. Until then there will be only one real party—the Opposition. The journals have already declared from time to time in favor of "*setto naikaku*" (a party cabinet), mildly depreciating the present system of "*hanbatsu naikaku*" (a coalition cabinet, holding power *ad libitum*).

Perhaps neither the first nor the second year of the National Assembly will see the issue precipitated. At present it is obscured by the cumbersome party platforms recently put forth. But I have endeavored to give you some idea of the larger influences and their trend, rather than of the countless minor issues, which are but temporary and superficial.

JOHN H. WIGMORE.

SOREL'S MME. DE STAËL.

PARIS, August 7, 1890.

IT seems to be the destiny of Mme. de Staël to be always before the public. Whenever you see her name, your curiosity is at once excited. She remains, even now, an enigma. There are some traits in her character which cannot easily be explained. She seems to have gone through life as if it were a constant field of experiment. She lived in the most extraordinary time, and she was extraordinary herself—always out of balance; acting seemingly under an impulse stronger than herself; led by her passions as much as by her intellect, though her intellect was a wonderful force and at times approached even genius; always on the stage, always playing a part, and nevertheless the most sincere of women.

From time to time we become acquainted with some inedited portions of her voluminous correspondence. I spoke lately in your columns of a book in which many letters from her to Benjamin Constant were published. I have now before me a little volume, by M. Sorel, belonging to the series which the Hachettes have undertaken, "Les Grands Écrivains Français." The best volume of this series that has yet appeared is 'Madame de Sévigné,' by M. Gaston Boissier of the French Academy. The volume on Victor Cousin, by M. Jules Simon, is amusing, but it is only a satire on a philosopher who hardly deserves to be ranged among the great French writers, and who will only be remembered as an historian. I prefer not to speak of the other volumes of the series, as I should not have much to say in their praise.

Why did M. Sorel choose Mme. de Staël as one of the "grands écrivains français"? It is merely because he is occupied with the study of the French Revolution, because he has found Necker one of the great figures of the Revolution, and because the most important of Mme. de Staël's works is the book entitled 'Considérations sur la Révolution Française.' Mme. de Staël certainly had a good style—there is a terseness in her manner which sometimes approaches originality; but, on the whole, she cannot be cited as one of the great models of French literature. I pick up this phrase in 'Corinne' at haphazard: "La gloire elle-même ne saurait être pour une femme qu'un deuil éclatant du bonheur." This phrase is not a bad specimen of her style; a good judge would probably tell you that a *deuil* cannot be *éclatant*, that the two words are not in harmony and that their union is an affectation.

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When she paints herself as a Muse, the favorite of Apollo—"Her great black eyes are brilliant with genius; her hair, as black as ebony, falls on her shoulders in undulating locks; her features are more pronounced than delicate, one feels in them something above the destiny of her sex"—we are not quite pleased with the picture. We find everywhere this note of masculinity in Corinne; and who can much like a woman who looks like a man? The descriptions given by M. Sorel from the pictures of Mme. de Stael are not agreeable. "Ambition is with her at the service of sentiment, but sentiment borrows something of the inquietude and the asperity of ambition. Her love is such as man conceives it, dominating love; but she cannot be happy if she is not dominated by the man whom she loves. In life, she ought to have a guide, in love, a master; and she will be, in life, the most disobedient, in love, the most despotic, of creatures."

Germaine Necker was born on April 22, 1766. She was a precocious child, the pet of her father and mother: at the age of eleven she knew Raynal, Thomas, Grimm, Buffon, Marmontel, La Harpe; at fifteen, she made an abstract of Montesquieu's 'Esprit des Lois.' She read everything—'Clarissa Harlowe,' 'Werther'; at seventeen, she asked one day the old Maréchale de Mouchy, "Madame, what do you think of love?" She fell ill, and Tronchin remarked, "Perhaps she will become mad, but she will certainly be very unhappy." She had no method, felt no restraint, and entered life with an ardent imagination and an insatiable curiosity. She wrote tragedies, political essays, novels, sentimental compositions, letters on the character of J.-J. Rousseau; these last were published in 1789, when Germaine was already married.

Mme. Necker wished her daughter to make a brilliant marriage; she thought a moment of Pitt, who came to Paris in 1783; she chose a diplomat, Baron de Staël-Holstein, who was a Protestant, and was seventeen years older than her daughter. Germaine became on January 14, 1786, Baroness de Staël. Catherine the Great wrote: "Everybody says that the daughter of M. Necker makes a very poor marriage." Madame de Staël was received at Court, she had a salon, she became a queen of society, she frightened all women and many of the men; she became intimate with M. de Narbonne, Talleyrand, and Mathieu de Montmorency. Gouverneur Morris gives interesting details on their relations which M. Sorel probably overlooked, and which, at any rate, are not found in his book.

Mme. de Staël had a great triumph when her father was recalled on July 14, 1789. She accompanied him amidst the applause of the people. She became, however, the butt of the Royalists as well as of the friends of the Revolution. Her enemies treated her as they did Marie Antoinette. "She is the *bacchante* of the Revolution, the only person in France whose sex can be an object of doubt." She placed herself among the men who were called the *Constitutionnels*—Lally, Talleyrand, the Prince de Broglie, admirers of the English Constitution. This moderate party was soon lost between the pure Royalists and the Republicans. Mme. de Staël was obliged to leave Paris in 1792, and found a refuge at Coppet, on Lake Geneva, in her father's house. She tried, as well as she could, to save Marie Antoinette, and made an appeal to all women in her 'Reflections on the Queen's Trial.' Mme. Necker died in 1794, and about that time Mme. de Staël had the misfortune to meet Benjamin Constant, who was then twenty-seven years old, and who had more vices and more brilliant faculties than are generally found in one man. He made the conquest of Mme. de Staël. She became his slave and he became her slave. Their mutual passion was a mixture of love and of hatred, and recalls the famous distich of Catullus, "Odi et amo," etc.

Love and politics were always filling the head and the heart of Mme. de Staël. In 1794 she wrote some 'Reflections on Peace,' addressed to Mr. Pitt and to the French. This pamphlet reopened for her the door of France. She returned to France, found M. de Staël there reestablished as Ambassador, and she reopened her salon in the Rue de Bac for her old friends and for the rising men of the Revolution. She dreams of a republic, on the American pattern, with Lafayette for President. Benjamin Constant, who inspired her and was inspired by her, wrote a pamphlet 'On the Strength of the Present Government of France and of the Necessity of Rallying to It,' and Talleyrand, who had returned from America and was biding his time in Hamburg, wrote to Mme. de Staël: "Who is this M. Constant who has just written a remarkable book?" He probably knew very well.

The relations of Gen. Bonaparte and Mme. de Staël began after the war in Italy. They almost immediately disliked each other, and Mme. de Staël threw herself into the opposition, after the 18th Brumaire. On that day she had invited some people to dinner who belonged to the Government. Two hours before the dinner came ten letters of excuses; one was from Talleyrand. Mme. de Staël never pardoned him. She had dragged him out of misery, presented him to Barras, and made him Minister of Foreign Affairs. From that time their old friendship was broken for ever. M. de Staël died in 1802; his wife was free, but she did not wish to marry Benjamin Constant. He did not desire the marriage more than she did. Things remained as they were before. She travelled from 1804 to 1807 in Germany and Italy; she collected in Weimar, where she was received with open arms, the materials of her great work, 'De l'Allemagne'; she saw Schiller and Goethe. Goethe had read her novel 'Delphine' and her treatise on 'The Influence of the Passions,' and merely said: "Mme. de Staël has no notion of duty." She talked philosophy with Fichte. At Coppet, she worked at 'Corinne,' a descriptive novel, in which the study of sentiment is mixed with meditations on history, emphatic, not devoid of a certain sort of elevation. 'Corinne' was the result of her journey in Italy.

In 1810 she met at Geneva a young officer, only twenty-three years old, who belonged to the Swiss aristocracy, Albert de Rocca. He was come from Spain, where he had been wounded. He was handsome. Mme. de. Staël fell in love with him, though she was nearly double his age. She wished to keep her name, and married him secretly in the beginning of 1811. We see her afterwards, persecuted by Napoleon, going as far as Russia, where she was treated with much distinction by the Emperor Alexander. She has a few pages on the Russian people which are truly prophetic, quite as fine as anything she wrote on Germany and the Germans. Her enthusiastic nature was singularly sympathetic; she understood the German genius and the Russian genius, and her loving disposition always inclined her towards the bright side of human character. She confided in man, in humanity, and this probably explains the great influence she exercised on all who approached her.

Her work on Germany was a revelation; she discovered, as it were, Germany in the German literature. Her great work on the French Revolution had equal influence on several generations of Frenchmen. The fall of Napoleon was her triumph. She came back to Paris after Waterloo, and wrote to the Duke of Richelieu: "The problem consists in the integrity of France, the departure of the allies, and the English Constitution frankly and sincerely established." In 1817 she was struck with paralysis, in the midst of a ball, at the house of the Duke Decazes; she lingered some time and died on July 17. Her children rendered to her a last homage in making public her marriage with M. de Rocca, and in treating as a brother a child which had been the fruit of this union. Her daughter Albertine, who was one of the most perfect, accomplished, and virtuous persons of her time, was married to the Duc de Broglie, the father of the present Duke. The marriage was celebrated at Pisa in February, 1816, and this union was the pride and the consolation of her last days.

Correspondence.

THE LATE EUGENÉ SCHUYLER.

To the Editor of The Nation:

Sir: The *Nation* of July 24 has reached us with the sympathetic notice concerning the death of Mr. Eugene Schuyler. He was for years one of your most frequent contributors, and with many of your writers had friendly relations which date from the early days of your journal. To you, and probably to them also, it may be interesting to know some particulars of Mr. Schuyler's last hours.

During the past winter and spring he had suffered from a succession and complication of ills, and was, by advice of his physician, on his way to Marienbad when, on the passage from Alexandria, he was taken for a second time with an intermittent fever which kept him at Venice, unable to go further. He did not think the attack of sufficient importance to ask his wife to come to him: on the contrary, he was hoping from day to day to be able to join her, and when I dropped in upon him on the morning of the last day of his life, he was feeling much better than he had been, so that we arranged the details of the journey to Alassio, where he was to recover strength for going on later to Marienbad. Meanwhile, though the weather had suddenly become very hot and the air of Venice was anything but bracing, he was in comfortable quarters which, in previous visits, he had much enjoyed. The view across the Grand Canal to the Salute and down past the Dogana di Mare to San Giorgio Maggiore, the public gardens, and the sea towards the Lido, was lovely, and one enjoyed there such air as there was. Moreover, the members of an embassy from Morocco—the wonder and delight of the city for the moment—were staying in the same house. There was always a crowd of gondolas with gay liveries under the windows, and stately figures in turbans and white burnouses were continually passing in and out. What a feast for the eyes it would all once have been for us both!

The doctor's visit was encouraging. The fever was taking its course, but not unfavorably—it was complicated with one or two other ills that gave no present cause for apprehension; the journey might, very probably, be begun in two or three days. Still, I think that somehow the shadow of what was coming was upon us all. We agreed that things were going on well, but my suggestion that Mrs.

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Schuyler should be sent for was listened and assented to—alas! too late. An hour after, a change had set in—chill and difficulty of breathing—which was alarming, but passed away after a short time and left the patient quiet. We had begun to think that there was no more cause for uneasiness when at eight o'clock—just as the Grand Canal outside was full of lights and music, the beginning of an evening of festivity—my friend gasped faintly, and then, without a struggle, passed for ever away from earth. It was a fainting fit, such as he had been subject to all his life, such as his friends had come to look upon as almost without consequence. We know now, by the testimony of the physician who attended him during his various illnesses at Cairo, that the real danger all along was from weakness of the heart—a fact of which Mr. Schuyler was himself aware.

Thirty-six hours later we followed him to his last resting-place in the Protestant cemetery, at the east end of the island of San Michele. There were the United States Consul, the physician, an English clergyman on a pleasure trip, whom I had induced to perform the office of the chaplain at Venice, away for the summer, and two friends from Alassio summoned in haste. On the lagoons the hot July morning was tempered by a quiver of air rather than a breeze. The sea was as glass, the distance was silvery gray, and through the scene the funeral gondolas, with their hangings and costumes, passing, made a wonderful picture. It was impossible not to be reminded how such a spectacle would have touched the friend who was its present cause; and reaching San Michele, with its exquisite campanile and beautiful cloisters, we felt that the destiny was indeed kind which had assigned him his rest in a spot so in accordance with his every taste and sentiment. F.

ALASSIO, August 6, 1890.

TRANSLITERATION FROM THE RUSSIAN.

TO THE EDITOR OF THE NATION:

SIR: Perhaps you will allow me a few words in reply to the remarks of the by no means unfriendly critic who lately reviewed my book on Russia in your journal. I should have written before had I not been prevented from doing so by my absence in Russia. Some of the misspellings to which he calls attention are slips of the pen and misprints, and nothing more, and I must crave the reader's indulgence for them. My reviewer himself has not wholly escaped: the printer has accredited him with *Koloshikhin*. The name Duchinski I allowed naturally to stand in its original Polish form as being that of a Pole; there is no question of transliteration. "Sovin" is so spelled throughout Yuri Tolstoi's book, 'The First Fifty Years of Intercourse between England and Russia (St. Petersburg. 1875). Mindog or Mendog is the Polish form of the Lithuanian Mindovg, ordinarily used in histories. I leaned to it as rather less uncouth.

As regards the inconsistencies sometimes found in my spellings, many of these may be explained by the fact that I have been unwilling to disturb some geographical and historical names which had assumed a stereotyped form, *e. g.*, Irtysh. I may be allowed to quote the example of Grote, who followed the same plan in his 'History of Greece,' leaving many names which had become universally familiar unaffected by the new spelling he had adopted. Of course, to be thoroughly consistent, I ought to have spoken of Aleksander I., Yekaterina II., Nikolai, etc. This is "the head and front of my offending." I certainly prefer the spelling Diebitsch and Herzen. As regards "aprakos," this is the form given in Buslaev's 'Russian Chrestomathy' (Moscow, 1877, p. 1). I omit some other explanations for fear of obtruding too much upon your space.—Yours very truly, W. R. MORFILL

(Author of 'The Story of Russia').

OXFORD, July 28, 1890.

[We freely yield to Mr. Morfill two points: the name "Duchinski" should unquestionably retain the Polish form; there is, indeed, "no question of transliteration," it is only one of nationality—was Duchinski more Pole than Russian? Mr. Morfill himself, notwithstanding his remark about "Diebitsch" and "Herzen," gives the Russian form to numerous Polish names long ago naturalized in the Russian language. We offer no excuse—only apologies to Mr. Morfill—for taking Duchinski as found in the Russian authorities consulted. We would remark, however, that Estreicher, in his 'Bibliografia polska,' gives no work of Duchinski as published in Poland; the most were issued from Paris in the French language.

The second point is this: Mr. Morfill has very aptly matched the reviewer's "*Kolo*shikhin" against his own "Kot*z*shikhin."

In regard to the retention of "stereotyped" forms, it may be said that there are many cases where new and improved editions are desirable, and the sooner the better. "*Se*bastopol," for instance, was for a long time the only form seen, but has at last nearly disappeared.—ED. NATION.]

THE SHADOW AND THE SUBSTANCE.

TO THE EDITOR OF THE NATION:

SIR: The streets of our comparatively quiet city have this week been literally submerged with the tide of visitors from Dan to Beersheba, the dwellers in Mesopotamia and those beyond Jordan. They seem to have had a good time; the weather has been delightful, and we have treated them to our most peculiarly local product, a Boston east wind in August, the luxury of which is hardly known anywhere beyond fifty miles west of this city. My experience may be singular, but I am proud to say that I have not seen a drunken man during the week. On Monday afternoon the harbor presented a wonderful appearance. Besides several war ships, there was a swarm of yachts and steamers of every description, and as the *Baltimore* steamed up the harbor and came to anchor in the bright light of a five-o'clock sun, everything which had gunpowder and everything which had a steam whistle joined in an infernal din, which may have been gratifying to the President, but made the ordinary observer anxious about the drums of his ears.

In a square at the head of the wharf stood a handsome carriage with four spirited horses and two men in livery, and surrounded by the gay uniforms of a squadron of mounted militia. A few minutes later there sat in it the President of the United States and the Governor of Massachusetts—or, as seen from under the moralizing cap, two nominal chief magistrates, one representing a nation of sixty millions, and the other perhaps the most historic State in the Union. The offices are second to none in the world. The swarms in the street and on the housetops, and the echoing cry, "I have seen the President," bear witness that the people fully appreciate that fact. But who and what are the men? Harrison and Brackett! What enthusiasm or emotion do the names awaken? They are not even the choice of the people. They are only the nominees of a party committee, accepted by the people as a little, if anything, preferable to the nominees of another party committee. So completely are they the creatures of their creators that the one does not dare to veto a general pension bill dictated by the managers of the G. A. R., nor the other a West End Railroad bill, declared by a committee of the Legislature to have been passed through that body by the power of the lobby. They have little more power over, and are little more identified with, any positive policy than any member of the swarming crowd around them. And so, while Congress wrangles through the summer months over a tariff bill so absurd, and a silver bill so defiant of all laws of finance, that the whole world looks on in amazement, and while the Massachusetts Legislature passes six months in evolving a mass of special legislation under the guidance of the lobby, these officials, placed in power at such a vast expenditure of popular effort, find their highest function in adorning such pageants as this.

Is it right or is it safe? Will the people always consent to be amused with baubles while all real power lies with the fighting factions of the lobby? Is it not wiser to appeal to the popular will to insist upon some real and responsible executive power which shall by constitutional means enforce order and protect the public interest, instead of waiting till the factions come to blows, and the people, reluctantly and in sheer disgust, allow some strong man to suppress them by violence all round, at the expense of establishing despotic power of his own? G. B.

BOSTON, August 16, 1890.

BROWN'S BEGINNINGS OF KENTUCKY.

TO THE EDITOR OF THE NATION:

SIR: In the closing paragraph of the review of Col. John Mason Brown's book, 'The Political Beginnings of Kentucky,' in your issue of the 31st of July, 1890, there is the following statement: "But surely the Printers to the Filson Club should have taken enough care of the curious French original published in the Appendix to prevent it from reading in spots like a piece of typographical 'pi,' or like some uncouth variety of the Welsh tongue mitigated by a few stray vowels." The criticism is justified by the appearance of the letter; but in justice to the "Printers to the Filson Club," and for the sake of the book itself, which may suffer in public estimation from such a criticism, I desire to say that the letter in the Appendix is a verbatim copy of the document which was sent to Col. Brown from Canada. That document purported to be an exact reproduction of the original manuscript in the Canadian archives. This may be true, or the mutilation of the letter may be due to the ignorance of the clerk by whom it was copied.

After the death of the distinguished author of this volume it was discovered that he had not prepared even a rough draft of the Appendix, and as he constantly refers to it in the body of the work, it had to be supplied by others. It then became a question whether the document under consideration should be published as it was, or whether it should be rewritten and put into correct French. It was decided that it would be better to reproduce it as it was.—Very truly yours,

MARY JOHNSTON.

LOUISVILLE, KY., August 11, 1890.

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A NATIONAL UNIVERSITY.

To the Editor of The Nation:

Sir: The recent announcement of a proposed "National Baptist University" leads to certain questions. If *National*, why Baptist? If *Baptist*, how National? Whatever may be said in defence of denominational schools and colleges, how is it conceivable that any really national institution should be under the control of a single religious body? With no disparagement to the Baptist denomination, how can it claim the right to call itself National? Will the Roman Catholics and the Methodists, who outrank the Baptists in numbers, follow with a National Roman Catholic or Methodist Episcopal University?

But what denominational bias can be given to courses of graduate study, except to the work of a theological seminary! All honor to those who seek to advance the cause of true education; but if we are to have a National Baptist University, why not have a Presbyterian Post-office (with Mr. Wanamaker at the head), a Reformed Dutch Express Company, an Episcopalian Railroad system, a Free-Will Baptist Oil Trust, and a United Brethren syndicate of telegraph lines?—Truly yours,

F. L. P.

Litchfield, Conn., August 16, 1890.

Notes.

Messrs. Longman announce that they have in press a new 'Student's History of England,' by Mr. S. R. Gardiner. It is intended to be a plain and easy book for upper classes in schools, free from puzzling allusions and details that burden the memory out of proportion to their usefulness. The volume will be of about the size of the 'Student's Hume,' and will be illustrated with cuts in which archæological correctness has been studied, and accompanied by an accurate atlas.

John Wiley & Sons have in preparation 'Metal Working,' by Prof. Alfred Compton of the College of the City of New York.

'Poor's Manual of Railroads' for 1889 (H. V. & H. W. Poor) swells this indispensable series to twenty-three volumes. It now embraces with its statistics upwards of 161,000 miles of road, nearly 6,000 of which were built in the past year. The significant item for the general public is the persistence of the low average freight rate. In 1888 it fell below one cent a ton a mile; in 1889 it was still .97 cent. The average passenger rate fell in 1888 to 2.246 cents, in 1889 to 2.17, the lowest on record. Nevertheless, 1889 was a more prosperous year than the preceding for the railroads themselves. The passengers carried amounted to all but 12,000,000,000. Besides the group State maps showing railroad lines, the new volume has a new assortment exhibiting the extent and connections of the principal roads. This is a feature which might naturally have formed part of the original idea of the Manual, and we have no doubt that these maps will be multiplied in future editions. A very striking folding-map is borrowed from the *Engineering News*, which shows in color the track-laying of the four years 1886-1889. Kansas was the great focus of activity in this period.

The two latest volumes of "The Great Artists" series (Scribner & Welford) are devoted to the so-called "Barbizon School," one volume being given to Millet, Rousseau, and Diaz, and the other to Corot, Daubigny, and Dupré. The books are almost unapproachable models of what such short lives ought not to be, and the author is remarkable for the variety of his incompetence. The three most necessary qualifications for the writer of such artistic biographies are: first, a knowledge of art; second, a knowledge (preferably at first hand) of the life of his hero; third, a knowledge of at least two languages. Mr. John W. Mollett, B.A., as the title-page announces him, seems to know nothing of art; next to nothing, even at second-hand, of the lives he writes about; and no language whatever, not even his own. His books are made up almost entirely of contradictory and ill-arranged quotations from all sorts of sources, partly in extraordinary French or Italian, and partly in more extraordinary translation, liberally sprinkled with fantastic italics, and occasionally interlarded with amazing original opinions. They have neither head nor tail, beginning nor end, and to read what Mr. Mollett calls the life of Rousseau or of Diaz is to be invaded by a doubt whether such a man can ever have existed. In short, the books are incredibly bad.

Macmillan & Co. have done well to reprint from W. Aldis Wright's 'Letters and Literary Remains of Edward Fitzgerald' the portion devoted to the Rubáiyát of Omar Khayyám. We observe no change except in the position of an editorial note on the freedom which Fitzgerald used in dealing with the original of his "translations." Typographical errors have naturally been corrected, and we have noticed a few places where the punctuation might have been bettered. The print is handsome and the binding in white and gold. The first and the last versions are given entire, and every variant in the intervening editions is noted. In short, the admirers of Fitzgerald as the poet of the Rubáiyát can desire nothing more unless it be to see his name on the title-page—a singular omission.

The eccentric author of 'Alice in Wonderland,' dissatisfied with the several classes of readers to whom that classic appeals, has worked it over or down to the abecedarians. Hence a charming small quarto, 'Nursery Alice' (Macmillan), composed of detached episodes, with Tenniel's illustrations colored capitally. Lewis Carroll comments in each section on the absurdity of his imaginings, and does not omit his now regular moral tag, placed by itself at the end of the book. With all this there are few children who will not be pleased, but if they are to read these pages for themselves, there are far too many hard words in them; and if they are to be read to, why then the full-blown 'Alice' is not above them. It is noticeable, as a matter of judgment, that these chapters are pure description, without conversation, and that the nonsense verses are wholly omitted. The reason of this last is not clear to us, unless, as in the case of the parody, "You are old, Father William," the author shrunk from prepossessing infant minds against serious doctrine.

Horace Mann's lecture, 'A Few Thoughts for a Young Man' (New York: John B. Alden), though now more than forty years old, has still its saving lesson for the class to which it is addressed. Time has made some of the illustrations and examples old-fashioned or obsolete, but it is still a widely held opinion that, "in the woes of Ireland, God is proclaiming the wickedness of England," and that "the millionaire is as dangerous to the welfare of the community in our day as was the baronial lord of the Middle Ages"—albeit there is a vast difference between the millionaire of 1849 and him of 1890. So where Horace Mann asserts that "Gall, Spurzheim, and Combe have done for Metaphysics, or the science of mind, as great a work as Bacon did for Physics, or the laws of matter," we should now substitute Darwin and Theology. Contrary to the command of Greeley, "Go West, young man!" Mann concluded his discourse with "Orient yourself!"—borrowing from the French this "beautiful phrase, which would enrich any language that should adopt it."

The industrious ex-editor of the *Pall Mall Gazette* has made a book, 'The Passion Play as It Is Played To-day' (New York: Charles E. Merrill & Co.), which carries out the promise of its title as none other does, Mr. Stead being his own witness. He had to compile it laboriously from the performance, and from other and antiquated books of the play. To facilitate following the action, he has cast his English version (parallel with the German) into the form of a Biblical narrative, embodying the movements of the stage. Finally, he has studded the volume with portraits and scenic representations after photographs. In these the likeness of the *Christus* to Count Leo Tolstoi is rather striking. Mr. Stead's introduction and reflections are characteristic of his sensational temperament.

Hinrichs (Leipzig) has published a new edition of the Mishnic tract, 'Sabbath,' edited by Prof. Herman L. Strack. Like its predecessors in the series, 'Idolatry,' 'Day of Atonement,' and 'Ethics of the Fathers,' it is carefully edited from the manuscripts, and furnished with notes and a vocabulary. Unlike the texts heretofore edited by Prof. Strack, 'Sabbath' is not vocalized. These editions are doing much to promote the study of post-Biblical literature, and will no doubt clear the way for a new dictionary of the 'Mishna.'

A German series of reprints analogous to the English "Libraries" edited by Prof. Henry Morley is the "Deutsche Litteraturdenkmale des 18. und 19. Jahrhunderts," presided over by Bernhard Seuffert, and henceforth to be published in Stuttgart by the house of G. J. Göschen. This is a more thorough and scholarly enterprise than Morley's, as must needs result from a wide collaboration. The introduction is sometimes as bulky as the reprint. Invariably care is taken to denote the pagination of the original; notes are added where necessary, and these, in the case of the complete poetic works of J. P. Uz (No. 33), record the variants of the several editions most minutely. Four other numbers are before us: (Nos. 29 and 30) Gerstenberg's 'Briefe über Merkwürdigkeiten der Litteratur,' a notable landmark in the pursuit of English studies on the Continent; (No. 31) Karl Philipp Moritz's 'Ueber die bildende Nachahmung des Schönen,' and (No. 32) Johann Anton Leisewitz's 'Julius von Tarent' and dramatic fragments. The print of these handy volumes is excellent, and the introductions are in Roman type.

The first *fascicule* of the long-expected French Dictionary of Prof. Adolphe Hatzfeld and the late Arsène Darmesteter has just been issued in Paris by M. Charles Delagrave. The work had been some seventeen years in preparation when it was interrupted by M. Darmesteter's too early death. His place in it has been taken by a pupil of his, M. Antoine Thomas, lecturer in Romance philology at the Sorbonne. The full title of the work is 'Dictionnaire Générale de la Langue Française du Commencement du XVIIe. Siècle jusqu'à nos Jours, précédé d'un Traité de la Formation de la Langue.' It will follow out both the logical and historical development of the French tongue on substantially the lines indicated by Darmesteter in his 'La Vie des Mots.' Fascicules of eighty pages will appear every other month, and will be sold at a franc each. About thirty fascicules will complete the work. The first goes from A to "Ajournement."

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A new quarterly, the *Economic Review*, is announced, and its first number will appear in October. It will be carried on by the Oxford University branch of the Christian Social Union, and will be devoted to the consideration of economical and social questions, both in their wider aspect as theories, and also practically and technically. That is, it will consider such questions not only as they bear upon social life as a whole, but also as they relate to special classes of men, or special industries, at one period or another. The price of subscription will probably be ten shillings, and subscribers or contributors are invited to apply to the Rev. J. Carter, Pusey House, Oxford.

Too little known to the art world is the *Archivio Storico dell' Arte*, published by Loescher (Rome, Florence, Turin), and edited by the accomplished librarian of the Victor Emmanuel Library of Rome, Domenico Gnoli, with the assistance of the entire staff of the Department of Fine Arts of the Ministry of Public Instruction and of most of the leading German writers on Italian art. It is especially directed to the investigation of the archives of the libraries, convents, and other public institutions of the peninsula which have come under the supervision of the Government by the measures of secularization or reform which the Government has had to effect since the unity of Italy became a fact; but it is not limited to those. The number for May-June has, for instance, some exceedingly interesting researches in the vaults of the Vatican, where are works of Donatello and Mino da Fiesole which have been long lost to the world. Numerous illustrations from photographic negatives give sufficiently the character of the works, and the text by Gnoli is exhaustively descriptive. One of the contemporary copies of the "Cenacolo" of Da Vinci forms the subject of another paper, and the photograph is of especial interest, for it probably represents the original better than any of the known copies, as it was evidently by a pupil of Da Vinci, whom Frizzoni in the text recognizes as Gian Pietrino, exiled from Milan and in refuge in Lugano. It is in the village of Ponte Capriasca, near Lugano, Italian Switzerland. A most important branch of the studies of the editorial staff is the collation of documents relating to the history of art or artists, and the number before us has letters of Titian which had escaped his biographers and are of curious interest. As a storehouse of material for the historian of art, the *Archivio* will be invaluable, and it should be in every public library. It is now in its third year, with a circulation which by no means defrays the expenses of printing.

A rather amusing attack upon the English Astronomer Royal seems to be implied by Col. Maurice, R.A., in his article on the Battle of Waterloo in the June number of the *United Service Magazine*. He says: "Twice during the Nile campaign [of 1882] Lord Wolseley made arrangements for movements by moonlight, and found darkness instead of light attend them, because the almanac prepared in the office of the Astronomer Royal at home had omitted to record total eclipses of the moon on the nights in question." To this weighty charge it is replied that the Astronomer Royal can hardly be considered in the capacity of almanac-maker, although, at the request of the War Office, he did contribute the times of the rising and setting of the moon for Egypt from July 1, 1882, to June 30, 1883. Another similar request was made in 1884, in response to which these times were again computed, from July 1, 1884, to June 30, 1885; but upon the ultimate shape of the almanac the Astronomer Royal was never consulted, nor was any information as to lunar eclipses requested at these times. Later, however, in 1884, he was asked for more computations, including eclipses, which were, as usual, promptly supplied. There is also some evident confusion of dates, for the only eclipse of the moon occurring in Egypt during the first period mentioned was of so insignificant a nature that its interference with military night-movements is most improbable.

—We analyzed, not long since, three books about American authors, with the result of discovering that the headquarters of our authorship still remains, very much as of old, in Massachusetts, New York, and Connecticut. Another way of following up the same inquiry is by analyzing the so-called "American Academy," devised by the New York *Critic*, and consisting originally of "forty immortals"—to adopt the ambitious French phrase—selected by a constituency of about 130 voters from among the readers of that weekly. This balloting took place in 1884, and the result certainly showed a rather miscellaneous and haphazard selection, the eminent historian, Francis Parkman, standing at the bottom of the list of forty, with nominees like Charles A. Dana and D. G. Mitchell far above him. This was not altogether strange, for of course every such ballot must vary with the personal equation of the newspaper calling for it. If the call had proceeded from the New York *Independent*, for instance, it is quite certain that the Rev. Dr. Storrs would have found a place among the "immortals"; the readers of the Boston *Literary World* would have been very likely to substitute the present editor of the *Atlantic Monthly* for the editor of the New York *Sun*; while the constituency of the Chicago *American* would have been pretty sure to claim places for Gen. Lew Wallace and Maurice Thompson, neither of whom seems to have received a single vote from the electors commissioned by the *Critic*. Nevertheless, the outcome was, after all, a more reasonable list than might have been predicted, and probably better than would have been brought together by Presidential nomination, Congressional committee, or popular election. In creating the National Academy of Science, it will be remembered, there was a good deal of miscellaneousness in the original membership; and it has required a gradual elimination through years, by death or otherwise, of the less desirable material, to produce the present picked body. This was a difficult process to carry on even in pure science, but it is obviously harder in literature, where the standards of merit are less easily determined. It is a noticeable fact that a similar process of substitution has already begun in the *Critic's* "Academy"; and the choice by the "immortals" themselves of nine new members shows on the whole more maturity of selection than was seen in the original list. The men thus chosen are the following, in the order given: R. W. Gilder, Phillips Brooks, C. E. Norton, F. J. Child, F. R. Stockton, H. C. Lea, A. D. White, H. H. Furness, and Joel Chandler Harris.

—All this may seem to the public, as it very likely does to the participants, to be rather in the nature of a joke. Yet it has a certain interest, as had the three books of biography just mentioned, in the light it throws on the geographical distribution of those who are, or purport to be, our leading authors. An analysis of the final list of forty, viewed in respect to habitat, shows the following results: *Massachusetts:* Aldrich, Brooks, Cable, Child, Fiske, Frothingham, Hale, Higginson, Holmes, Howells, Lowell, Norton, Parkman, Whittier (14). *New York:* Burroughs, Curtis, Dana, Gilder, Hawthorne, Stedman, Stoddard, Tyler, White (9). *Connecticut:* Clemens, Fisher, Lathrop, Mitchell, Porter, Warner, Whitney (7). *New Jersey:* Stockton, Whitman (2). *Pennsylvania:* Furness, Lea (2). *England:* Harte, James (2). *District of Columbia:* Bancroft (1). *Michigan:* Winchell (1). *Georgia:* Harris (1). *Italy:* Story (1). If, now, we make inquiry as to the birthplaces of these forty selected authors, we find the same result established—New England having a very marked majority, and Massachusetts alone affording nearly half. The analysis is as follows: *Massachusetts:* Bancroft, Brooks, Child, Fisher, Frothingham, Hale, Hawthorne, Higginson, Holmes, Lowell, Norton, Parkman, Stoddard, Story, Warner, Whittier, Whitney (17). *New York:* Burroughs, Harte, James, Whitman, Winchell, White (6). *Connecticut:* Fiske, Mitchell, Porter, Stedman, Tyler (5). *Pennsylvania:* Furness, Lea, Stockton (3). *New Hampshire:* Aldrich, Dana (2). *Rhode Island:* Curtis (1). *New Jersey:* Gilder (1). *Georgia:* Harris (1). *Louisiana:* Cable (1). *Ohio:* Howells (1). *Missouri:* Clemens (1). *Hawaiian Islands:* Lathrop (1). How far this precedence extends also to weight of metal must be left to the judgment of each reader. New England and New York, it seems, still furnish the bulk of the recognized authors of the nation, although Dr. Eggleston, in his 'History of the United States and its People' (p. 381), mentions it as the leading characteristic of the "present school of writers" in this country that they "are not chiefly a group of men about New York or Boston." As a matter of fact, this group predominates as distinctly as ever, so far as is indicated by these forty so-called "immortals." It is, indeed, rather remarkable to see how well even Harvard University holds its own; ten of the fourteen Massachusetts residents being Harvard graduates, together with four others (Messrs. Bancroft, Story, Dana, and Furness), making in all fourteen out of the forty. In one respect at least this American imitation has the advantage of its French prototype, inasmuch as its candidates are not expected to go about, hat in hand, and beg for ballots. It seems a pity that another innovation should not be introduced, and that women as well as men should not be admitted to so much of literary immortality as can be guaranteed by a vote taken through the post-office.

—The first volume of the 'Correspondence and Public Papers of John Jay' has appeared, and in type and general make-up is uniform with the sets of Hamilton, Franklin, and Washington, issued by the same publishers (Putnams). The editor, Prof. Henry P. Johnston, is known as a painstaking student of American history, and an authority in certain branches, and he has had free use of the Jay papers. This first volume covers Jay's life to 1781, and includes his services in the Provincial Convention, the Continental Congress, and in Spain, and the editor has followed closely what has been printed in the Life of Jay and in the Diplomatic Correspondence. The interest of the volume lies chiefly in letters written to Jay, many of which are new. There are two from Hamilton, one, a remarkable production for a youth of nineteen, announcing that he "has thrown out a handbill or two" to defeat the schemes of the Tories; one from John Morin Scott on the Battle of Long Island; one from Schuyler on the retreat from Ticonderoga, with others bearing upon the intrigues

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against the General that threatened to deprive him of his usefulness to the cause; and some throwing much light on the Vermont claims, which exercised Jay a good deal. After his arrival in Spain a few new letters to Franklin and Adams are printed, but they add little to what was known before. In all his letters to America the burden of Jay's advice was, "Depend on yourselves." "I believe there is no man of your age in Europe so much a favorite with the ladies," was one of his first greetings to Franklin. Mr. Johnston has done wisely to include some letters from the ladies, and the glimpses given by the few that are printed make us regret that he did not omit such of Adams's or Washington's letters as are included in the collections of their writings, to make room for more from Kitty Livingston, Mrs. Jay, and Mrs. Montgomery.

—The editor has been too sparing in his notes, assuming in his readers too much acquaintance with American history. He prints Jay's letter to the Committee of Tryon County, but neither inserts nor refers to Jay's letter to Gouverneur Morris, which could alone explain the occasion for the first. So when Jay was chosen to the Spanish mission, there should have been some reference to the contest in Congress that led up to it, by which Jay was virtually used as a club to knock out that arch mischief-maker, Arthur Lee, while John Adams was chosen a minister to make a peace. Prof. Johnston prints the first instructions of Congress to Jay from the original among Jay's papers, which shows some differences from that printed by Sparks, who used the report of the Committee to draft the instructions. That is a distinct improvement; but in printing the subsequent instructions (Oct. 4, 1780) to insist on the right to navigate the Mississippi, something should have been said to direct attention to the able letter of Congress, drawn up by Madison, explanatory of these instructions. Still more necessary was it to direct attention to the fact that the subsequent recession from their claim to this right, communicated to Jay in instructions of February 15, 1781, was a temporary measure, extorted by the success of the enemy in the South, and revoked as soon as the danger was past. Nor is it necessary to be squeamish in the printing of names in place of the asterisks. In one letter Prof. Johnston has supplied the name, Wooster, who has had very few compliments paid to his merit; but in a letter from Rutledge on the Conway Cabal, the asterisks are retained, although one familiar with the episode has little difficulty in supplying the names, the *Lees* and *Mifflin*. Still, these defects are small in comparison with the general excellence of the collection. We note some typographical errors: "Dickenson" for Dickinson (p. 32) and probably "attacked" for attached, for surely candor, generosity, confidence, and good offices are odd weapons with which to attack America. The omission of dates of letters and papers from the table of contents makes reference awkward.

—The sixth annual report of the Universities Settlement in East London records the best year, both inwardly and outwardly, of the five years' life of Toynbee Hall. This institution, which bears the name of a much loved and much lamented young Oxford man, is, as is generally known, an attempt to reach and help the misery of some of the worst parts of the East of London by means of personal contact and influence. It is partly a club whose members devote themselves to the exercise of the duties of citizenship in East London, and partly an educational institution. Men of education settle down in it, and take up the duties that come to them naturally from their surroundings. "Some of the residents of Toynbee Hall have been keenly interested in labor movements, others in the management of schools, others in the administration of relief, and others in higher education." Still, the main development of the settlement has been educational. This was not what was contemplated at first, though it is what might have been looked for. The young university men gave most easily and naturally of what they had in store to give, and were sought by those who lacked and desired what they could impart. Their list of good works includes lectures, conferences, conversazioni, student and workmen's clubs, halls for resident students, a library, and many other beneficent agencies. These are all now in full and successful working, and are likely to increase and multiply. The only thing needed is more money and more men. It is almost incredible that all of the public work of Toynbee Hall last year was carried on and directed, all the education and entertainment given, all the thousands of visitors welcomed, for an expenditure of less than £900 per annum. The special expenditure of the Educational and Entertainment Funds increases this only to about £1,225. Toynbee Hall is by no means the only or the largest work that is going on in the East of London, but it has one or two characteristics that make it specially interesting. One of these is the size of the settlement. It is intended that there shall never be less than twelve residents in the house. For exterior work twelve men are worth far more than six times two, while within doors there is far less danger of losing heart in the presence of difficulties, or of narrowing so as to run in a rut. Another characteristic of Toynbee Hall is an entire absence of sectarianism. Among its residents have been found Churchmen, Nonconformists, Roman Catholics, Jews, as well as those who would not accept the name of any sect. "No man can say that Toynbee Hall has any narrow aim; it does not exist to increase any party or to bring honor to anybody." It is a work which possesses all the nobility, and deserves all the honor, which comes from singleness of purpose and disinterestedness.

— News comes from Switzerland of the death of Mr. Charles Loring Brace, a well-known author of several books of travel, sociology, and theology, and for the last forty years conspicuous in this city as an efficient missionary among the poor. Mr. Brace was the founder and the soul of the Children's Aid Society, which has rescued thousands of young lives from the perdition of this metropolis, and sought for them homes and a fair start anew in all parts of the country. He also founded the first newsboys' lodging house in this country. Mr. Brace was born in Litchfield, Conn., in 1826, his father being a teacher and journalist of very varied accomplishments. He graduated from Yale College in 1846, and pursued theological studies, but was drawn aside from the pulpit career to engage in practical philanthropy. His first journey abroad, following his studies at Berlin, was used as a preparation for his life work, and he visited a great number of reformatory institutions in Great Britain and on the Continent. In Hungary (it was just after the collapse of the revolution), he suffered a political arrest on suspicion, and was with difficulty released. Some of his earlier writings are entitled 'Hungary in 1851,' 'Home Life in Germany,' 'Norse Folk,' 'Races of the Old World,' 'The New West,' 'The Dangerous Classes of New York.' His latest, which seemed to recall his clerical predilections, were 'Gesta Christi' and 'The Unknown God.' Mr. Brace was also one of the first contributors to the *Nation*. Personally, he had a very genial temperament, and kept an ever hospitable home, where he lived surrounded by his books, on the banks of the Hudson. In spite of his years, his death has the appearance of suddenness, in the plenitude of his intellectual powers and in the midst of his disinterested labors.

FROTHINGHAM'S BOSTON UNITARIANISM.

Boston Unitarianism 1820–1850: A Study of the Life and Work of Nathaniel Langdon Frothingham. By Octavius Brooks Frothingham. G. P. Putnam's Sons. 1890.

In a prefatory note Mr. Frothingham explains that many years ago he proposed writing a sketch of his father's life, but abandoned the project on account of the meagreness of the biographical material. Recently, having been urged to the duty by an admiring friend of his father, he resolved to interweave his reminiscences and impressions of his father's life and character with some account of his time. Boston Unitarians whose days have fallen into the sere and yellow leaf will be especially grateful for this account of men and things whom once they knew and of which they were a part, but no local element will exhaust the interest of a study to which Mr. Frothingham has brought the amplest preparation and of which his own personality and antecedents are a great enhancement. That the mid-period of Boston Unitarianism should have found its historian and critic in the most distinguished representative of the later and most radical development of the Unitarian movement, is not so remarkable as that it has found in him an historian and critic so appreciative and so sympathetic that no one of its own set could have done it fuller justice than is done it here.

Nothing was more characteristic of Mr. Frothingham as a preacher than his ability to put himself in an opponent's place and state his case as fairly and more eloquently than he could state it for himself. Sometimes his statement—so his friends complained—was stronger than his refutation, and left the enemy in possession of the field. This quality was never more apparent in his preaching than it is throughout the present work. Especially in the earlier chapters his self-effacement is to a remarkable degree. He is more the advocate than the historian; so much so that, though he does ample justice to Channing and Parker, both variations from the type that he has set himself to describe particularly, his treatment of the latter tends to disparagement, and contrasts sharply with his former treatment of him in his biography of him and in his history of New England Transcendentalism. It will be remembered that some years ago, after Mr. Frothingham had concluded his brilliant career as a preacher in New York and had been to Europe for a long time and returned, a reporter of the *Evening Post* came upon him in a mood of general exhaustion and depression, and elicited from him something that had very much the appearance of a melancholy recantation of his radical opinions. Those who remember that will be very apt to think, as they read the earlier chapters of this book, that Mr. Frothingham has made that mood the permanent habit of his mind, or that he has returned to it almost with violence. Only the most careful readers will note a sentence here or there, a turn of phrase, in which the mask is for a moment twitched aside, and the wise

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smile which it conceals admits us to the author's private thought. As the book goes on, either he wearies of the mask or it is deliberately thrown aside, and the conservatives and reactionists who have imagined him as coming back to them will find themselves without excuse for such a hope, if they do not feel that Mr. Frothingham has victimized them cruelly, to such a flattering promise bringing such a contradictory term. Certain it is that never in his most radical preaching was Mr. Frothingham's break with the traditional theology of the sects more definite and uncompromising than we find it here as we draw near the end.

In his first chapter he describes three types of Unitarianism, and makes Channing representative of one—the spiritual; Parker of another—the practical; the third—the cultivated, the scholarly, the elegant, the refined, the safely conservative and cautiously progressive—had no better representative of its virtues and defects than Dr. Frothingham, minister of the First Church in Boston. Mr. Frothingham's account of Channing is very generous, and shows a disposition to exalt his worth which is strongly marked among the more radical Unitarians of the present time. When Mr. Frothingham calls him "the father of Spiritual Christianity," we wonder if he is not forcing the note, and even if he did not mean to write Unitarianism. Why he should set Parker over against Channing's spiritual aspiration is not clear, for Parker had not less of this than Channing. The word spiritual is one of the vaguest of all words, but if it describes a morality that is "touched with emotion," that is inseparable from the thought of God, Parker would seem to have been the more spiritual of the two. What is most valuable in Mr. Frothingham's discrimination is his perception that for all Parker's liking for speculation he had little aptitude for it. Consequently, his hold on the intuitive philosophy, of which he was the avowed protagonist against all comers, was slight and artificial. He and Channing presented the interesting spectacle of two men each in fundamental sympathy with the system of philosophy which he formally disowned.

The Boston type, to which Channing and Parker were about equally exceptional, is nowhere better described by Mr. Frothingham himself than in a quotation from his father's tribute to Dr. William P. Lunt:

> "He loved to hold fast, so far as he could, to the language of Scripture, and to the doctrine, liberally interpreted, which had come down from the fathers. He was more anxious to accept than to define hallowed phrases. While he was open to new light, he was jealous of innovations. He shrank from all approach to the subversive speculations of the newest criticism. . . . The political and reformatory movements of the day he was slow to admit into his pulpit. Controversial religion was not to his liking."

In these phrases Dr. Frothingham described himself as accurately as his friend, except that his own closet opinions were probably remoter from his public utterance than those of Dr. Lunt. Dr. Frothingham was born July 23, 1793. When his son speaks of the little Boston of that time—a Boston of 30,000 inhabitants—as fuller of intellectual life than any other city of the time, does he not make its twittering self-consciousness the measure of its actual attainment? In 1815 the father was ordained to the ministry and entered on his life-long charge. There is an interesting account of the famous Thursday Lecture, the rock on which Theodore Parker and his clerical brethren most obviously split. The present version of that catastrophe is hardly that given in Mr. Frothingham's Life of Parker. There we are invited to sympathize with Parker; here with Dr. Frothingham. In both versions the young Octavius blows the bellows of the church organ. Parker's objectionable preaching was not so absolutely the end of the venerable institution as is commonly supposed. It flamed up under his mighty breath, but it smouldered for some time after the trick by which he was debarred from further use of it, hardly more dubiously than for some time before.

If a chapter on "The Dogmatical Position" is not clear-cut, it is because the position of the men described was not so, from deliberate choice. The chapter contains much interesting matter to which its title lays no claim. "It must be confessed," says Mr. Frothingham, "that there was not much *moral earnestness*, as that term is usually apprehended, among these men." Channing's central idea of the dignity of human nature had for them small attraction. His own society was little after his own heart. It went with him in none of his projects for reform. He could not have his church for Dr. Follen's funeral sermon. "James Walker, it was said, would not *vote* lest he should be associated in the public mind with political opinions." Another minister said of the Abolitionists: "These men have brutalized the spirit of the community." Leaving the name of this "excellent minister" unwritten, Mr. Frothingham passes his virtue to the credit of the whole company, which is hardly fair. But it was Dr. Chandler Robbins, who, during the period of civil war, boasted that "neither sermon, prayer, nor hymn had, in his church, reminded people of the strife." Yet this man was not incapable of generous emotions and courageous acts. He called the outcry against Emerson's Divinity School address a "vulgar clamor" and a "popular roar," and at the most critical juncture of the Parker trouble Mr. Parker found in him a tender, if opposing, friend. Dr. Frothingham's preference was "for people who don't get into jail"—this with a small donation in response to a solicitor for the *Prisoner's Friend*. He could not understand "the sympathy of well-meaning persons with those who have outraged every feeling of humanity"—an astonishing sentiment from one looking to Jesus as the author and finisher of his faith.

We breathe more freely and the prospect widens as we come to the fifth chapter, which is entitled "Literature and Religion." In the allowances of these men in critical and scientific matters there were the fruitful germs of the most daring radicalisms of the present time. They thought they could go a certain distance—as far as Andrews Norton—and then stop. Their openness on the literary side was a delightful feature of their individual and common life. The Unitarian clergymen, Edward Everett and others, who passed out of the ministry into literature and politics, were hardly more literary in their habits and their aspirations than many who remained behind. Frothingham, Clarke, and Hedge were deep in German studies, and Mr. Frothingham might easily have made much more of his father's 'Metrical Translations' and other poems. But it is not as if these were not easily accessible. The concluding stanzas of the poem "Homeward from Foreign Lands" touch, perhaps, the height of a talent which was singularly fine and pure.

A chapter on the father's foreign travel is mainly interesting as showing how much has been lost as well as gained by changing methods of travel, but also as a revelation of Dr. Frothingham's personal tastes. Best of all is a chapter, "The Freedom of Friendship," in which brief sketches are given of a number of Dr. Frothingham's clerical friends, Francis Parkman, Alexander Young, William P. Lunt, for whose ordination Dr. Frothingham's most celebrated hymn was written; Chandler Robbins, Samuel K. Lothrop. To find JOHN PIERPONT in small capitals with this circle seems an utter incongruity; but in the "freedom of friendship" there were tolerations of which the pulpit did not admit. Dr. Convers Francis, brother of Lydia Maria Child, seems almost equally incongruous. There was a mild infusion of worldliness in the Boston set of which he had no taint. Nathaniel Hall of Dorchester, "not distinguished as a preacher or writer, or for other shining gifts," seems also out of place. Neither he nor Francis nor Pierpont was an illustration of the type of which Dr. Frothingham was a bright example. Mr. Frothingham's spontaneous enthusiasm when he speaks of Mr. Hall is his most damaging reflection on the temper of his Boston type. Mr. Hall was an anti-slavery preacher, and the most eloquent page in Mr. Frothingham's book is an extract from one of his sermons asserting his intention to use, as he had used, his office for the advocacy of the anti-slavery cause. With several of these clergymen there were connected traits and incidents that Mr. Frothingham's exacting taste has not allowed him to rehearse. Of Dr. Parkman's humor he gives some good examples, but there are many others which, after a thousand repetitions, have not lost their charm in Unitarian gatherings of the more private sort.

Such names as those of Hall and Francis and Pierpont suggest a caveat which cannot be too studiously heeded in the reading of this book. There was such a type of Unitarianism as Mr. Frothingham has described—scholarly, elegant, urbane, conservative, cautious, cowardly—but it was less exhaustive of even Boston Unitarianism as a whole than would be gathered from this representation, even allowing for such exceptions as the above named and Channing and Parker. Another exception was Dr. Gannett, politically as conservative as any, but nevertheless a flame of ethical passion and of spiritual earnestness; not scholarly, or literary, or dainty, or urbane; who could, as Emerson once said, "pour a stream of lava over their sea of ice." Clarke, as literary as any, was with Parker in his political fidelity; and Bartol, if he could be classified at all, certainly could not be with Lothrop and Parkman and Lunt and Robbins and the preëminent subject of Mr. Frothingham's sketch. In concluding the chapter under consideration, Mr. Frothingham gives a brief account of Unitarian periodicals, in which the most singular thing is his omission of any mention of the present *Unitarian Review*, the more singular as his praise of the *Christian Examiner* as conducted by the Rev. Joseph Henry Allen is as warm as possible, and the *Unitarian Review* is simply a revival of the *Examiner* in Mr. Allen's editorial charge.

One of the most elaborate chapters in the book is called "The Unitarian Layman." It is devoted, for the most part, to a characterization of Mr. Peter C. Brooks, one of whose daughters Dr. Frothingham married, Edward Everett marrying another, and Charles Francis Adams a third. Mr. Frothingham does his best to make a good show for his grandfather, but it is up-hill work. His limitations were such as Henry James would love to paint—infinitely depressing. He had, however, no suspicion that he had any. His self-satisfaction was entire. "He was not an anti-slavery man," says his biographer; "far from it. He would not have been if he had lived later when

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the agitation had fairly begun"—as if it had not begun a score of years before his death. But in his minute journal there are no allusions to its increasing rage. There are some slips in this chapter. On page 101 we read: "Dr. Channing he took no interest in, and less than none in Theodore Parker." On page 125: "He believed in Dr. Channing," etc. On page 102 his liking for Dr. Gannett is offered in evidence of his liking for "power that did not run to enthusiasm," of which Dr. Gannett had as much as Parker.

In his closing chapter, wherein the blindness of Dr. Frothingham for many years is an affecting incident, his son indulges in some general reflections on the Unitarianism of the present and the past. While not denying to the former its right to the Unitarian name, here as elsewhere he seems too much inclined to appropriate it for his Boston set exclusively. He says, "Unitarians appealed to the Bible and went no further. They were shut up in its enclosure and will always be." But already they are not in one case in a hundred. Mr. Frothingham has even gone so far as to say that Channing was not a Unitarian. The same method of criticism would show that Luther was not a Protestant, George Fox a Quaker, Wesley a Methodist, or Garrison an Abolitionist. But the highest is the truest measure of alike the party and the sect.

HAIGH'S ATTIC THEATRE.

The Attic Theatre: A Description of the Stage and Theatre of the Athenians, and of the Dramatic Performances at Athens. By A. E. Haigh, M.A. Oxford: Clarendon Press; New York: Macmillan.

It was high time for such a work as Mr. Haigh's to make its appearance in English, as our existing treatises have long been antiquated and incorrect in many details. This, indeed, is the case not only with Donaldson's 'Theatre of the Greeks,' but with all our handbooks on classical antiquities. Englishmen and Americans have been busy enough in research and exploration; but the results of investigation for the last fifty years have not been embodied in any comprehensive treatises, such as with the Germans are constantly encouraged and demanded. It is worth notice that out of the long list of authorities which Mr. Haigh refers to in his preface, the only English work mentioned is the learned and judicious essay on the Dionysiac Theatre by Mr. J. R. Wheeler, published in the Transactions of the American School of Classical Studies at Athens.

Mr. Haigh's purpose has been to collect and piece together all the available information concerning the outward features and surroundings of the old Athenian dramatic performances—in other words, to write a history of the Attic drama from the theatrical as opposed to the literary point of view. The result is a work which has the very decided merit of being at once learned and readable. The references, which are full and satisfactory, are carefully banished to the foot-notes; and, as a consequence, any reader of ordinary intelligence may peruse with pleasure almost every chapter and discussion in the book. Perhaps this ease of style lapses at times into diffuseness and a habit of repetition; but, on the whole, Mr. Haigh's work is as satisfactory to the scholar as to the general reader. He deals with a subject which admits of learning and good judgment rather than original research, so exhaustively has it been of late years investigated and discussed. He follows, for example, unavoidably in many particulars, the admirable work of Dr. Albert Müller, entitled 'Lehrbuch der Griechischen Bühnenalterthümer'; but he does so with an independent judgment and occupies a somewhat different field. He concerns himself almost exclusively with the representations at Athens, but he has collected *everything* that bears on this theme, not omitting the lately discovered inscriptions which confirm the date of the first performance of the "Agamemnon," with its associated plays.

The earlier chapters discuss the general characteristics of the Attic drama, the festivals at which it was exhibited, the various kinds of contests and prizes, and the mode of choosing the judges. Then follows a minute description of the Dionysiac Theatre, based on the latest investigations and measurements; while the succeeding chapters treat respectively of the scenery, the actors, the choruses, and the audience. Mr. Haigh concludes that the great Dionysiac festival lasted probably five or six days, and maintains, in opposition to the opinion of Lipsius, that in the fifth century B. C. a comedy was performed each day after the tragedies. He corrects the old-fashioned statement that the Choregus competed for his tribe, and, if successful, received a tripod from the State, which he erected on a monument in some public place, with an inscription recording his victory. This was true only of the dithyrambic choruses. The other competition was, in fact, purely personal, and the wealthy citizen who had spent thirty minæ, the equivalent perhaps of $2,500, on the costumes and salaries of a tragic chorus, was simply crowned with ivy in presence of the spectators, and had the privilege of erecting a tablet in commemoration of the event. Themistocles erected such a tablet four years after the battle of Salamis. Mr. Haigh mentions the earlier orchestra in the market-place, described by Dr. Dörpfeld, which is referred to, probably, in the 'Apology,' when Socrates says that any one could buy the works of Anaxagoras in the orchestra for a drachma. He accepts the view that, in the fifth century, the orchestra of the Dionysiac Theatre was a complete circle, like that of the theatre at Epidaurus, but controverts Dr. Dörpfeld's opinion that the stone seats of the auditorium and the first permanent stage-building date from the time of Lycurgus. He accepts, accordingly, the statement of Suidas that the stone theatre was begun 499 B. C., and holds that the expression "benches" (ἴκρια) used by Aristophanes and Cratinus is merely a relic of the days of the early wooden theatre. The work of Lycurgus was therefore an improvement or completion of a structure already existing. "It is impossible," he says, repeating substantially the remarks of K. O. Müller, "to believe that Athens, the city in which the drama was originally developed, and whose theatrical representations continued to be the admiration of all the rest of Greece, should have been later than Epidaurus and later than her own sea-port, the Peiræus, in providing herself with a permanent theatre."

It is an interesting question, much discussed in late years, whether, in the fifth century B. C., the Greek theatres had any elevated stage at all, or λογεῖον, from which the actors spoke. It was raised, we believe, first by Höpken in 1884 from an examination of certain passages in the drama; and more recently so high an authority as Dr. Dörpfeld has maintained, on architectural grounds, from an examination of the remains of the Dionysiac Theatre and that at Epidaurus, that the actors stood in the orchestra on the same level with the chorus, and that the elevated stage belongs to a much later date. This view seemed to be supported by the explorations at Thoricus (see correspondence of the *Nation*, No. 1120, December, 1886), where no remains were discovered of a stage-structure of any kind; and it has been adopted by some eminent American and English scholars, among the latter by Prof. Jebb. Dr. Dörpfeld's final and complete account of the researches on which he bases this opinion is, we believe, not yet published; but his reasons, so far as hitherto given, are the extreme shallowness of the stage and the scant room it affords for action—that at Epidaurus, for example, is only eight feet wide—its extravagant height of ten or twelve feet, and the absence of any extant connection between the orchestra and the stage.

Mr. Haigh maintains with a good deal of force the old-fashioned, conservative view of the question, following mostly the arguments of Dr. Müller, but rejecting his hypothesis of an intermediate platform which diminished the distance between the actors and the chorus. He appeals to the undoubted fact that in the Roman times the Greek plays were performed with a stage of the height given by Vitruvius; he assumes the use of a wooden flight of steps, removable at pleasure, to connect the stage with the orchestra, and he adduces the important evidence of vases found in lower Italy, which represent scenes from the Old Comedy as taking place on an elevated stage. One of these, indeed, dated as far back as the third century B. C., depicts a staircase such as he conjectures. It must be frankly said that each view leaves serious difficulties unexplained. If Dr. Dörpfeld's is accepted, what became of the ἐλεός, or elevated table, on which, according to Pollux, the prototype of the actor in early times used to mount? Is it the natural order of development that such a convenience as a slight elevation for the ac ors should disappear totally in one century, and should afterwards reappear in an exaggerated form? How, again, do we explain the reluctance of the chorus, its feigned or absurd excuses, when asked to take part in the action on the stage? How could the central throne of the front row be assigned to the priest of Dionysus as the choicest in the theatre, when the chorus must have stood directly between him and the actors? The cothurnus did not elevate the actor sufficiently to do away with this difficulty, and, besides, the cothurnus was not worn in comedy. On the other hand, Mr. Haigh, who accepts the shallow stage at Epidaurus, does not explain how Agamemnon could parade in a chariot and pair, along a shelf eight feet wide, leaving room for actors and projecting scenery. Neither does he account for the excessive and apparently inconvenient height of the stage. "There is no doubt some difficulty," he says, "in imagining a conversation between persons in the orchestra and persons on a stage twelve feet above them. Perhaps during the fifth century the stage was not so high as at a subsequent period, and this may be a solution of the difficulty."

Not the least merit of Mr. Haigh's work is the fulness and clearness with which he exhibits the points of contrast or resemblance between ancient and modern dramatic representations. He does not disdain to answer those questions which naturally occur to the layman, and which scholars, perhaps from familiarity, often ignore. The religious origin of the drama brought many consequences that are rather bewildering to the modern mind. Most prominent amid the rows of reserved seats for dignitaries and officials of various kinds was the armchair of the priest of Dionysus, and the places reserved for

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other ministers of religion. To this class belonged no less than forty-five out of the fifty-four personages in the front row whose places have been ascertained by the remaining inscriptions. This "bench of bishops" often listened to choral odes as elevating as any of the Psalms, and more decorous than many of our Christian hymns, but they must also have witnessed performances that would try the modesty of a nautch-girl, and in which all notions of morality and reverence were turned topsy-turvy; and yet, as Mr. Haigh puts it, "the spectator who sat watching a tragedy or a comedy was not merely providing for his own amusement, but was also joining in an act of worship." Perhaps he puts this rather strongly, and perhaps he goes too far in saying that the attendance of women and boys at these spectacles was regarded as "a pious duty." He is perfectly right in urging that such customs must not be judged in accordance with preconceived opinions. The evidence seems indisputable that both sexes were present at the tragedies, and boys, strange as it may seem, at the comedies. It is by no means so clear that women attended the comedies. If Lipsius is right, they were acted on a single day before the tragedies, and attendance on the one did not, as Mr. Haigh asserts, involve attendance on both. The passages cited from Aristophanes, on close examination, are not conclusive, and the jest in the "Peace" (lines 966, 7) loses its point, in fact, if the women are present. Finally, we must allow for some independence and diversity of sentiment. In matters of decorum, the Rubicon is sometimes hard to trace; but some of the Athenians at least had their punctilio. The protest of Aristotle in the 'Politics' proves this, if it proves nothing more. The boy Autolycus, in the 'Symposium' of Xenophon, withdraws before the mimic representation of the marriage of Dionysus and Ariadne. The young wife of Ischomachus, like others of her social rank, "had been carefully brought up to see and hear as little as possible and to ask no questions." In whatever way these words are taken, whether they applied to affairs or to morals, no young woman who regularly saw and heard plays like the "Knights" and the "Lysistrata" could be said to be either very ignorant or very innocent. Participation in certain festivals or religious processions is really an entirely different matter.

Another curious consequence of the religious associations of the drama was that the actors were also regarded as sacred personages, and received accordingly certain important privileges. These "Artists of Dionysus," as they styled themselves, were the subject of special decrees by the Amphictyonic Council, granting to the members of the guild immunity from military service and personal security in time of war. They travelled about freely from place to place, and supplied small and distant towns with the entertainment which we call the "provincial theatre." Their reputation and character were much the same as those of our strolling players. The social position of a first-class actor was highly honorable; he was often the companion and intimate of kings and a trusted agent in delicate matters of diplomacy. In the fifth century, the poet was not only stage-manager and musician, but dancing-master, if we may use the expression —that is, he supervised the movements of the chorus and invented figures for them. It was Phrynichus who boasts of himself that he discovered more figures for the dance than there are waves in a stormy sea. This age of great poets was succeeded by an age of celebrated actors. Their whims were humored, and plays were written expressly for them. Their reward, too, was extravagant. Polus received a talent for two days' acting, a sum which Patti might despise, but to which Irving might condescend without loss of self-respect. The qualities of a great actor were, of course, somewhat different from what we demand. He must be a singer as well as an actor, and a loud, resonant voice was a primary qualification to fill the immense auditorium in the open air. Yet the acoustic properties of the theatre at Athens are even now satisfactory, and Aristotle praises Theodorus for his natural style of delivery. The splendid poetry of the choruses was not intended to be launched upon a sea of sound and submerged, as in our choirs and oratorios; the music was entirely accessory; there was no harmony, and every syllable could be heard with distinctness.

The sudden blossoming and maturity of the Athenian drama, comprised within the space of a lifetime, reminds us of the miracles of the Elizabethan age; but while Shakspere lived (one may say) incognito in his own generation, Æschylus and Aristophanes were instantly detected by that susceptible people who were ready often to postpone a battle for a festival, and who spent more, as Demosthenes complains, on their theatres and processions than on the army and navy together. Mr. Haigh suggests rather absurdly, forgetting the sunset beauty of Lord Tennyson's "Demeter" and the vigor of the epilogue of "Asolando," that the unabated force of such a poem as the "Œdipus at Colonus," written at ninety, is due to the life and energy inspired by the perpetual rivalry of the dramatic contests. However that may be, the popular enthusiasm must have been an immense encouragement to the dramatic poet. Where, except in Athens, could a play like the "Frogs," which hinges on literary criticism, have found the audience and the success it deserved? Where else would the popular excitement and the spirit of partisanship have gone so far that the most elaborate devices were needed and enacted to prevent foul play on the part of the judges and to preserve the purity of their critical ballot? It sounds like travesty to hear that a certain Pythodorus was wicked enough to "tamper with" the urns, or ballot-boxes, after they had been deposited in the Acropolis for safe-keeping; and it would strain the imagination to conceive a Mayor of New York or Chicago presiding, as did the Archon, at a Government theatre, and endeavoring, with extreme solemnity and delicacy, in the face of a dangerously enthusiastic audience, to see that the best poet and the best actor received a prize awarded at public expense. It speaks well for the taste of the Athenian audience and their judges that the great poets generally did win the prizes. The strangest exception to this was the defeat of the "Œdipus Tyrannus" by a third-rate poet. But, as Mr. Haigh explains, the mounting of a play must have had much to do with its success with the populace, and this kind of success depended entirely on the liberality of the Choregus. Nicias and Antisthenes, who spent unsparingly, were always successful with their choruses.

The illustrations include two views of the Theatre of Dionysus copied from recent photographs. One of the most novel is a copy of a vase-painting, of Athenian workmanship, belonging to the first half of the fifth century, which represents a chorus of men dressed as birds dancing to the accompaniment of the flute. A list of the arguments prefixed to the plays, and a selection from the inscriptions which confirm or supplement their evidence, conclude a work which may be pronounced as satisfactory as it is much needed—a work sometimes expressing views more positive than the evidence will warrant, but, in the main, sound, learned, well-arranged, and well-written.

VENN'S EMPIRICAL LOGIC.

The Principles of Empirical or Inductive Logic. By John Venn, Sc.D., F.R.S., Fellow, and Lecturer in the Moral Sciences, Gonville and Caius Colleges, Cambridge. London: Macmillan.

THE appearance of an elaborate and extensive work on inductive logic, by a writer of established reputation, is not an every-day event. The announcement that Mr. Venn was about to issue a book bearing the above title was calculated to excite lively interest and considerable expectation; and upon the first point to which this interest would, in a great proportion of cases, be directed, the author promptly gives us sufficiently explicit information in his brief preface. His attitude towards the great work which for three decades stood the unrivalled exponent and inspirer of clear thinking, is indicated as follows:

"As many readers will probably perceive, the main original guiding influence with me—as with most of those of the middle generation, and especially with most of those who approached logic with a previous mathematical or scientific training—was that of Mill. But, as they may also perceive, this influence has subsequently generated the relation of criticism and divergence quite as much as that of acceptance; though I still continue to regard the general attitude towards phenomena which Mill took up as a logician, to be the soundest and most useful for scientific study."

Nothing could be more satisfactory than this to any disciple of Mill; it at once assures us that we are to encounter nothing in the least resembling the attack by which Jevons only succeeded in staining his own memory and in exhibiting the narrow limits within which his ability, considerable as it was, was bounded; and at the same time it leads to the expectation that important corrections and additions to Mill's doctrines are to be found in the work before us.

We regret to say that in our judgment this expectation is entirely disappointed. Mr. Venn's criticisms and divergences are almost uniformly characterized by one quality—they lack substance. It is not so much that they are wrong, though in our opinion they sometimes are; it is that they are fine-spun, scholastic, unreal. And this character attaches not only to special criticisms—in which it is sometimes not out of place—but to the whole texture of the book in almost all its parts. It is a thousand pities that this should be so, for in clearness of style, in accuracy of statement, in closeness of reasoning, in abundance of well-chosen and illuminating metaphors and analogies—in all these qualities, so important in a work on Logic, Mr. Venn can hardly be surpassed. But he lacks one quality indispensable to a writer on the logic of truth, as distinguished from the logic of consistency, an abiding sense of the difference between the real and the unreal, between the important and the trivial.

The ways in which this deficiency of the author manifests itself are various. One of the most conspicuous, and not the least detrimental to the utility of the book, is the astonishing amount of space that is devoted to mere questions of language, in a work upon the principles of empirical logic; and, allied to this, the remarkable prolixity of explanations and discussions relating to points of more or

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less interest, but which a bare mention would sufficiently dispose of, for an audience of the intelligence which Mr. Venn's work must presuppose. It would hardly be too much to say that the whole book is one continuous illustration of this prolixity; yet, in the nature of the case, it is hardly possible to cite an instance of it within the limits of a short review. One example which can be understood without quoting, is furnished on page 281, where the author devotes about two pages to justify his speaking of the technical terms in use among a particular class—for example, the slang of sporting men, or the special terms of the higher mathematics—as a distinct language; a proposition the solemn expounding of which is obviously thrown away upon any one so stupid as to need it.

Another way in which this character betrays itself is in the absence, almost throughout, of any reference to the actual importance, in the history of the progress of knowledge, of the considerations which the author discusses. Whether a given mental process is called into play when we see a cricketer and infer that the other ten are somewhere in the neighborhood, or whether it plays a great part in fathoming the problems of the physical universe or of human society, seems to make no difference to Mr. Venn. Of course, for mere purposes of illustration, it is not only permissible, but unfortunately almost always necessary, to use trivial examples, inasmuch as the real and great ones take us too far afield; but unless the applications to these real and great objects be kept in mind and at every opportunity actually referred to, the treatment not only loses in importance and interest, but is deprived of its chief safeguard against those incongruities and self-contradictions which are sure to be the punishment of mere subtlety and over-refinement.

Mr. Carveth Read, in a long and laudatory review in *Mind* of Mr. Venn's book, points out an error which seems to us a fair illustration of what we have been saying, though the reviewer himself does not cite it as indicative of any general trait. Mr. Venn introduces a class of Uniformities of Nature which do not, according to him, come under the law of Causation, and which are neglected by logicians, although they are one of the important "classes of considerations upon which sound and reasonable persons unhesitatingly rely every day of their lives in speculation and practice alike." The Uniformities in question are denominated by Mr. Venn Uniformities of Persistence, and he proceeds to "intimate their nature" by an example the discussion of which constitutes his definition and discussion of the general principle he wishes to establish. A woodman cuts down a tree one day in the forest; he feels sure that he will find the tree the next day in the same general condition in which he left it. On what does he base this confidence, or upon the basis of what general law—as distinguished from an "appeal to botanical or chemical considerations"—can the logician sustain him in it? It cannot, "without extreme violence," Mr. Venn says, be grounded on the Law of Causation, as understood by Mill, because this applies only to changes, while the phenomenon we are here concerned with is the absence of change. Mr. Carveth Read points out that in this contention Mr. Venn overlooks the contraposed form of the Law of Causation, namely, that where there is no cause of change there is no change. As to whether there has been a cause of change in the night or not, the woodman relies upon his past experience, and supposes the night just past to have been essentially similar to all the other nights he has known in this respect, and the tree similar to other trees. This obvious view of the case would, we believe, have been taken by Mr. Venn had he kept most prominent in his mind the great and leading ideas of scientific thought, and been less intent on filling up trifling crevices which his defective sense of proportion magnifies into great gaps. What he does do here is to advance a "*Principle of Continuity*" which he considers the nearest approach that can be made by any "law of real generality" (*i. e.*, law not appealing to considerations special to the case in hand) towards justifying the woodman's expectation. As to this law, "all that it denies is actual discontinuity; that is, instantaneous change." But such a law as this is plainly no more pertinent to the case practically than it is needed as an addition to the Law of Causation theoretically; it does not (as Mr. Venn plainly admits) enable us to bridge over the interval of a night or of any other stated time. Of course, the true answer to Mr. Venn's demand for a "general law" to cover the case is that there is none; the phenomenon does rest entirely upon special peculiarities; and it *is* a question of chemistry or botany how much change will take place in a given time in a felled oak or a plucked mushroom or a pint of yeast.

It is possible that we have been taking the book somewhat more seriously than the design of its author would justify; if it be looked upon less as a treatise on Logic than as a collection of acute observations upon Logic, the book becomes much more satisfactory. Even in this aspect there is too much light and clever saying of things merely because they can be said; ingenious defences of half-truths, and flippant criticisms of great principles—a kind of thing which the genius of the "Autocrat of the Breakfast Table" keeps within bounds, and which few others can be trusted with, and which, besides, is eminently out of place in philosophical discussion. But, after all, any one who goes to Mr. Venn's work not to have the foundations of his logical knowledge strengthened or rectified, but to get light upon any points which may chance to be fruitfully treated by the author, will find instruction on a great variety of topics and lucidity in the treatment of all, and will get the mental discipline involved in reading a writer who, however he may err by excess of words, is invariably clear and accurate in his language.

History and Pathology of Vaccination. By Edgar M. Crookshank, M.B. 2 vols., 8vo. Vol. I. A Critical Inquiry. Pp. xxiii., 466. 19 plates. Vol. II. Selected Essays. Pp. vi., 610. Philadelphia: P. Blakiston, Son & Co.

PROF. CROOKSHANK is a bacteriologist of repute who has reached the astonishing conclusion that vaccination affords no protection against smallpox. In his own words, "Inoculation of cowpox does not have the least effect in affording immunity from the analogous disease in man, syphilis; and neither does cowpox, sheeppox, cattle-plague, or any other radically dissimilar disease, exercise any specific protective power against human smallpox" (i, p. 469).

Jenner held that what is known as cowpox is smallpox modified by its presence in the cow, and probably derived from "the grease" of horses, which was substantially the same disease. The grease hypothesis is now generally regarded as untenable. The author, however, quite disagrees with Jenner as to the vaccine disease having any connection with the variolous disease, and, partly on account of this disagreement, he denies the preventive efficacy of vaccination as against variolation. He goes further and sets up the theory that, after all, cowpox is practically a venereal disease (i, pp. 461–4). There is, as far as we can see, no logical reason and certainly no scientific evidence to connect cowpox with any form of lues. Whatever flaw there may be in Jenner's theory does not interfere with the substantial results derived from the practice. However desirable it is that fact and theory should coincide, fortunately in the natural world this is not necessary for the existence of the fact. Else how long would man have been in literal darkness from false theories of light, and cold with no true explanation of fire? Medicine in particular is an experimental science, not to say in a degree an empirical art. A part of its progress is along strictly logical lines, but many of its facts are as yet inexplicable except as facts. It is no reproach to Jenner that, believing as he did, from observation, that an affection of the cow when transplanted to man protected against smallpox, he should go further and regard it as a veritable although modified smallpox that was thus introduced. In view of the known value of direct inoculation with true smallpox virus (since supported by modern experience with attenuated animal-disease causes), it was a reasonable hypothesis. In our opinion it remains so. His fame justly rests upon his seizing the logical deduction, and particularly upon his conceiving and putting into practice the broad idea, that the protection he believed the vaccine disease to afford could be indefinitely extended directly from man to man, and upon his zeal in publishing his opinions and facts for the benefit of the world. His premise of the variolous nature of cowpox *may* be false; his conclusion that smallpox is prevented by vaccination is true.

Jenner certainly had been anticipated in the intentional inoculation from the cow — the most conspicuous and best authenticated instance being that of Benjamin Jesty, a farmer, who thus protected his family in 1774; and he probably was not the very first to communicate the disease from man to man. But his own action was original, and these isolated antecedent examples did not inure to the general good. Not satisfied, however, with depreciating any claims to priority that might be made for Jenner, with demolishing or at least writing down his theory, and with setting up quite new ones as to the nature of the vaccine disease or diseases, the anti-vaccinists (for Professor Crookshank, who is merely a late pervert, does not stand alone) deny his facts. It seems to us that it is just as distinctly true that a person properly vaccinated may be exposed to the contagion of smallpox with impunity as that a modern ironclad may defy the obsolete ordnance of earlier days. An accidental shot may enter an open port or strike a defective plate, and an occasional subject may receive the disease in a modified form. But the general principle of security to each remains undisturbed.

This seems so clearly a matter of daily as well as of historical experience, that there is no room for argument. The mortality, to say nothing of the morbidity, from this excessively contagious disease has been reduced in the mother country from 3,000 to about 100 per million; in the United States it is no longer a permanent resident of cities, and from broad country districts it is absent for years. In former times it was a standing menace to health and life, whose actual ravages can only be appreciated by study of contemporary records. The anti-vaccinists, however, claim that

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smallpox, like the plague, is an exotic in northern latitudes; that it has cycles of recurrence, that it gradually fades away under improved general sanitation and by a mysterious law of self-limitation, and that vaccination on the whole does more harm than good. Their reasoning, using the term by courtesy, seems akin to Brother Jasper's when he contends that "the sun do move."

In the interest of truth and not of faction, it is, however, only fair to say that the stock of virus originated by Woodville in 1799 in the midst of a smallpox epidemic, which was the chief if not the only supply for the world for forty years, *may* have been modified by a case of intercurrent smallpox early in the series, and thus there may have been a substantial variolation instead of a vaccination. This is what the author contends (i, p. 163), but the evidence for it is much more speculative than a great deal that he tries to brush away as fictitious. It is, nevertheless, a fact that Badcock of Brighton, by the deliberate variolation of a cow in 1840, produced a benignant vaccine virus that is non-infectious and protective (ii, pp. 520 *et seq.*). The virus so generated has been in general use in that section to the present time. This extensive experiment gives support to Jenner's facts and color to his theory. It certainly demonstrates that variola is rendered milder by its transmission through the cow, whether "casually," as Jenner supposed, or directly, as Mr. Badcock induced.

Unfortunately, the author has in some curious way allowed his feelings to become involved in his argument. He seems to have conceived the most serious dislike to Jenner, and to believe that no good can come from that Nazarene. Whether this warping is due to his conviction that vaccination is a useless procedure, or the reverse, we cannot tell. It has left these volumes great magazines of information, from which students will not be apt to draw the same conclusions as their collector. They are admirably printed and made up, but the want of an index greatly diminishes their working value.

Rig Veda Americanus. Sacred Songs of the Ancient Mexicans, with a gloss in Nahuatl. Edited, with a paraphrase, notes, and vocabulary, by Daniel G. Brinton, A.M., M.D. Philadelphia: D. G. Brinton. 1890. 8vo, pp. 95. Illustrated.

As a sequel or continuation of the 'Ancient Nahuatl Poetry,' containing twenty-seven Mexican poems and published in 1887, Dr. Brinton now presents to the scholarly student another series of twenty shorter poems, which originated among the same people. The editor discovered them in two manuscripts containing the works of one of the earliest missionaries among the Mexican natives, Bernardino de Sahagun, whose importance for the mythology and customs of the Nahua exceeds that of any of the contemporaneous or later writers on the same subject. Sahagun had mastered the Aztec language so thoroughly that he found no difficulty in composing his 'History of New Spain' in that language, from which he afterwards made the Spanish translation which now forms the base of our printed editions. These editions do not by any means contain the complete works of Sahagun; the Laurentio-Medicean Library in Florence, however, owns a complete copy of the Nahuatl original in three volumes, beautifully illustrated with 1,378 pictures, most of them colored. From this manuscript Brinton copied the twenty "hymns" in April, 1889, but in his preface he omits to tell what connection these songs hold to the text of Sahagun's work. These same songs he found in an older Nahuatl manuscript of Sahagun, preserved in the library of the King of Spain in Madrid. From this Dr. Brinton copied a continuous Nahuatl gloss or text explanatory of the songs, which is wanting in the Florentine manuscript, and also extracted a few *lectiones variæ* of the texts. The five illustrations of divinities or their symbols mentioned in the songs are taken from the Florentine codex and appear there in colors, being probably reproduced from hieroglyphic books in which the Nahua used to record their ancient lore.

The items belonging to each song are presented by the editor in the following order: Title in Nahuatl, as Tlalloc icuic ("of Tlaloc his song"); Ixcoçauhqui icuic ("of Ixcoçauhqui [the fire god] his song"); text of the song, divided into paragraphs, and followed by variants and the corresponding gloss; Brinton's attempted translation; notes explanatory of names, antiquities, etc. The deities are represented very characteristically in the pictures; we see among them the rabbit-gods Totochtin, regarded as the genii of the drunkards; the god of the silversmiths in his festive array; and the goddess of food and drink, Chicomecatl ("seven guests"). Colors in Mexican paintings are always significant, and hence Brinton's photographic reproductions of them lose considerably in value.

Most of the songs presented in this volume seem to be of a ceremonial character, and have little or nothing religious in them. There are also drinking, dancing, and travelling songs among them, and nothing can be more misleading than to call them "hymns" and to compare the collection with the contents of the Rig Veda, which is preëminently religious in its character. The "Rig Veda Americanus" of the title-page is grammatically correct as to its masculine gender, but on page 13 *Veda* suddenly appears as put in the feminine—"Rig Veda Americana"—and in large type too. This mistake of the Philadelphian "professor of linguistics" is fully equalled by another mistake of his. Of Centeotl, the deity of maize-crops of the earth, and of fertility, he makes a god, whereas all the ancient Mexicans, especially the Totonac people, worshipped this deity as a *goddess* and not as a male god.

The wording of some songs in the collection is extremely obscure, which is partly caused by the faulty condition of the text and gloss. Obscurity is also a characteristic of the songs of our Northern Indians, and many of these can, on account of their archaism, laconicism, and aposiopesis, be understood only when the Indians who make or sing them give a full explanation of each term and sentence. The gloss of several poems in Brinton's collection is still more obscure than the text, and often manifestly incorrect. The English paraphrase furnished by the editor to every song does not, under these circumstances, pretend to be accurate in every word or verse, and we can reasonably suppose that it often strays far from the true meaning.

When texts so full of errors and inconsistencies as this have to be edited verbatim from the manuscript, the errors should at least be corrected throughout in foot-notes or commentaries; or the editor might publish the corrected text, and then add the readings of the original in foot-notes. Brinton simply prints the faulty text of the original verbatim, and then lets the studious reader shift for himself in unravelling the enigmas which such a text involves. Corrections are suggested in a few instances only in the notes and in the glossary appended.

To give a few instances, the editor prints: Quetzalcalla, house of the Quetzal, equivalent to 'place of joy,' and tetzauhpilla, 'master of fear,' not only in the text and the gloss, where he found these forms, but also in his glossary, although he ought to know that calli and pilli are the only correct forms for *house* and *master*. Tlaxotla, page 15, he declares to be the passive form of tlaça, 'to hurl,' 'to throw'; but the grammars of Nahuatl do not show any passive forms in -tla, for -lo and -ua are the principal passive endings. Carochi mentions, as the passive form of tlaça, tlaçalo *or* tlaço. Sometimes the pronoun ni, 'I,' is written separately from the verb to which it belongs; sometimes both are written as one word, as on page 36. The sentence vii., 6 (same page), should be made more intelligible to students by adding its correct orthography in a note: tlachtli ica paca aya, uel in cuica aya, quetzalcucux aya, quin nanquilia Çinteutl, a-aay. So, also, should the orthography toçiquemitla, yya be discussed in a note and the correct form given: toçiquemitl aya, the first word being the compound term to-çitl-quemitl, 'the vestment of our ancestress.' On page 18, "can" should be spelled çan, 'only.' In using the terms "metastasis" instead of metathesis and "sandles" for sandals Dr. Brinton enriches the English language in a way that is quite unexpected.

Those who are desirous of studying the historical, metrical, and artistic side of Mexican poetry will find ample material in Brinton's 'Ancient Nahuatl Poetry,' the most complete sketch on this subject heretofore published.

Natürliche Schöpfungs-Geschichte. Gemeinverständliche wissenschaftliche Vorträge über die Entwickelungs-Lehre im Allgemeinen und diejenige von Darwin, Goethe, und Lamarck im Besonderen. Von Ernst Haeckel, Professor an der Universität Jena. Achte umgearbeitete und vermehrte Auflage. Berlin: Georg Reimer; New York: Westermann. 2 vols. 8vo, pp. xxx, 832.

EARLIER editions of Prof. Haeckel's 'Natural History of Creation' have made it very well known. It has been translated into a dozen languages, a distinction based on real merit. Whatever the ultimate fate of some of his theories or of some of the hypothetical steps in his scale from spontaneous generation to the highest zoölogical developments, our author's work ranks with the most valuable at present on the shelves of the naturalist's library. The fact that it has already been reviewed and discussed so often renders extended comment on the matter in general unnecessary.

The twenty years or more that have passed since its first appearance have been those of most rapid scientific progress, and the changes made, on account of the advance, in successive editions of this book, give something of an idea of the character and extent of the impulses and movements effecting evolution in science. The present arrangement of the matter, though modified in some respects, is not essentially different from the former. "Allgemeine Entwickelungs-Lehre (Transformismus und Darwinismus)" is an explanatory title given to the first volume; the second bears that of "Allgemeine Stammes-Geschichte (Phylogenie und Anthropogenie)." Originally there were twenty chapters, the last previous edition had twenty-four, the present has thirty. From the first to the seventh, mainly of an historical character, including discussion of the views and theories of Linnæus, Lamarck, Kant, Goethe, Cuvier, and many others, the text has a familiar appearance; from the eighth to the fifteenth,

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on transmission, adaptation, selection, divergence, etc., it has been so much extended and modified as practically to have been rewritten.

In the second volume (discourses sixteenth to thirtieth), in connection with the author's phylogenetic system, genealogical trees, and kindred topics, modifications and additions are numerous. The drift of radical Darwinians in the last decade towards the speculative and metaphysical has made demands upon Haeckel for space and discussion, but we do not see that he has been in the least carried away by it. His position agrees with that of the conservatives who look up to Herbert Spencer as chief among evolutionists; who consider Darwin's great work to have been the establishment of Lamarck's theory of descent by means of the theory of selection; who see in natural selection one of a number of factors in organic evolution; who firmly believe in the inheritance of acquired characters, etc., etc. Haeckel's bias is towards the monistic, the materialistic, and mechanical; he has no interest in the spiritualism of Wallace, and is really a much better exponent of the Darwinism of Darwin. The comprehensiveness of his plan, and the excellent manner in which it has been carried out, involved treatment of the views of many of the more important investigators; in the main the references are fair, to his favorites often complimentary. The most of the citations direct the reader to the 'Generelle Morphologie der Organismen' by Ernst Haeckel. While we may not subscribe to various theories and conclusions, or accept certain links in his chains (suppositions concerning derivation) as more than mere expedients and approximations finally to be swept away by the tide of investigation, there is, in our opinion, no equally comprehensive work the knowledge of the contents of which will be more beneficial to the student, or that will put him in possession of a better idea of general zoölogy, than the subject of this notice. Its popularity and usefulness in some circles might have been increased by omission of flings at thoughtless and ignorant opponents, sneers at religion, the clergy, "der unfehlbare Papst," and especially of a few somewhat bitter allusions to contemporary authors. Whether consequences of wounds inflicted by them or of injuries done his opponents by the author, a reader neither knows nor cares; he only gets from such expressions a glimpse of narrowness and spitefulness that detracts seriously from an otherwise flattering estimate.

The Theory of Credit. By Henry Dunning Macleod. Vol. II., Part I. Longmans, Green & Co. 1890.

WHAT Mr. Macleod has here to say about the exchanges is not without value, although there is little in it that is new. The remainder of this book, however, is almost entirely vitiated by several fundamental fallacies, and the whole of it is disfigured by the overweening conceit of the author. Mere vanity, even if as egregious as his, is not an unpardonable sin; but when accompanied with glaring misrepresentations of the views of others, expressed in very abusive language, it passes toleration. Mr. Macleod's mildest expression, when criticising a current opinion, is that it is a complete error, and some of Mill's conclusions—which, we may parenthetically observe, are as little affected by Mr. Macleod's vaporings as the pyramids by the winds that blow about them—are denounced as dogmas of "preposterous folly," which can meet with no acceptance from statesmen or practical men of business. In fact, Mill's reputation as an economist "is now utterly exploded among all intelligent persons."

A single illustration will suffice to show either the dishonesty of Mr. Macleod's practices or the confusion of his thought. He quotes Mill as saying, "The uses of Money are in no respect promoted by increasing the quantity which exists and circulates in a country; the service which it performs being as well rendered by a small as by a large aggregate amount." He then exclaims: "But is it not possible to develop new works and new industry by means of introducing new Capital? According to this dogma, the introduction of new Capital into a country can do it no service." It would be easy to fill all our space with instances of misrepresentation quite as disgraceful. He caps the climax of this absurdity by asking the question: "Has not the prodigious increase of the Wealth of Scotland during the last 150 years been due entirely to the Cash Credits of the Scotch Banks?"

As a rule Mr. Macleod's statements are as inaccurate as they are positive. Even in speaking on a subject of all others requiring preciseness, that of the exchanges, he declares in the first place that there is, as near as possible, one-fourth more pure gold in an English sovereign than in a Napoleon; then that if the English sovereign were taken as the standard, it would be equal to 1.25 Napoleons; and finally that the English sovereign is, after all, not exactly 1.25 Napoleons. We are told many times that the legal relation between Banker and Customer is *simply* that of debtor and creditor; but we are elsewhere informed that the customer constitutes his bank his agent, and again that there is another important distinction between an ordinary debtor and a banker debtor. After listening to numerous sneers at the "pure delusions" of other writers and many contemptuous references to their vagueness of thought, we are presented with the following specimen of exact definition, occurring in an account of what is done with notes and checks: "The customer himself, or the holder of the note or check, may demand payment of it: if they do so, the banker's liability is extinguished." If this be law, we need not wonder at the fortunes made in banking. It may be urged by the merciful reader that it is easy to see what the writer means. We are not so sure of that, having looked over his whole exposition; but even if it were true, it is to be remembered that we are dealing with an author whose pages are crowded with bitter reflections upon those who express themselves inaccurately concerning these subjects.

The greater part of Mr. Macleod's confusion is due to his disregard of the distinction between money and capital and to his misconception of the nature of credit. A bank is not a "manufactory of credit," as he supposes. Credit existed before banks, and banks are but the instruments through which the credit that already exists is utilized. Credit is the belief that a man will pay what he says he will, founded upon the fact or the belief that he has or will have sufficient property to enable him to pay. If this property consists of promises to pay, these must eventually have a material basis. A, who has known material possessions, endorses B's note, believing that B has or will have sufficient goods to meet it. C exchanges his wares for this note, believing that between A and B he is safe, and then passes the note to his banker, believing that his banker is able to pay all demands that will be made upon him. The banker, if he is accommodating, acknowledges his indebtedness on his books to C, or, if he is cautious, postpones this acknowledgment until he has collected the note, or stipulates that C shall add his guarantee to that of A. Then C's banker sends the note to B's banker, and gets money for it or cancels a debt with it, B having meanwhile paid his banker money or other paper having a like history, the process being interminable. Here is much credit and many debts, but the entire transaction is based upon the existence of material property somewhere to the amount of the note. It may not prove to be in A's possession or in B's possession, but in that case it will prove to be in possession of C or of the banker. If C, as we supposed, delivered wares for the note, there we find the material basis at once; if the note was accommodation paper, we may not be able to tell where it is, but it is somewhere—generally, when things go wrong, in the possession of the bank's stockholders.

Now, the debts created in transactions of this general character are considered by Mr. Macleod to be wealth: "The mere will of man has created vast masses of wealth out of nothing." The contemplation of the results arising from this proposition naturally throws him into paroxysms of amazement over the stupidity of those who are suspicious of the magical character of this wealth, and leads him to statements that remind an American reader of the fanatical appeals of our colonial advocates of paper money. Of course he holds that public debts are public wealth, and, as a corollary, that "every person's income is paid out of the income of some one else." It would seem that a tiller of the soil who satisfies his own wants would therefore have no income. After this it need occasion no surprise that Mr. Macleod should explain the fall in the rate of interest from 20 or 25 per cent. to 3 per cent. as due to the increase of banking credits.

A study of the following sentence throws the fallacy of this theory of credit into clear relief: "Now if it be admitted that Money expended in agricultural improvements is used as productive capital, how can it be denied that credit employed in exactly the same way, and which produces exactly the same effects in every way as Money, and produces exactly the same profits, is also equally productive capital?" Mr. Macleod deceives himself with words. It is not money that is expended in agricultural or other improvements. When they are completed, there is just as much money as there was before. What is expended is the labor of men and beasts, food and clothing, spades and ploughs, carts and harness, and many other tangible things. If the soil were upturned with ploughs made of gold coin, and pulverized with harrows made of bank-notes, Mr. Macleod's theory might be admissible. With the facts as they are, we can only say that it is the same old will-o'-the-wisp that has deluded so many ambitious financiers.

The Agamemnon of Aeschylus, with an Introduction, Commentary, and Translation, by A. W. Verrall, Litt.D., Fellow of Trinity College, Cambridge. Macmillan & Co. 8vo, pp. lxii, 272.

EDITIONS of the 'Agamemnon' appear so frequently—the present is the fourth one, each by a different editor, published within a few years by Macmillan—that one more would ordinarily call for nothing further than an announcement of its publication. Not so with Dr. Verrall's work. He had previously published an edition of the "Seven against Thebes," and he says: "This edition of the 'Agamemnon' is the second instalment of that edition of Aeschylus which I hope to com-

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plete in course of time." He adds that the present volume "was commenced long before" the other and has been "frequently rewritten." The result of this long and patient study is an entirely new interpretation of the drama as a whole.

The plot of the "Agamemnon" has always been explained in accordance with an "hypothesis" prefixed to it by some Byzantine grammarian or scholiast of unknown name and date. This plot, Dr. Verrall asserts, and in our opinion proves, is full of glaring, gratuitous, and useless inconsistencies, absurdities, and impossibilities. It violates all the rules of dramatic art, more especially of Greek dramatic art, and is contrary to the practice of Aeschylus himself as exhibited in his other extant dramas. Two questions immediately present themselves: first, how came the author of the "hypothesis" to give an absurd explanation of the story of the play? and, secondly, why have all the modern editors acquiesced in this explanation? It is precisely in answering these two questions that Dr. Verrall makes his strongest point. He says that the Byzantine scholiasts "never read the play as literature at all." They searched the text for strange words, archaic forms, obsolete meanings; but for the drama as a whole, as the fruit of constructive poetic genius, they cared nothing at all. They studied the play from a purely grammatical and lexicographical point of view. In regard to the point of view of an Athenian audience witnessing its performance, they knew nothing and cared nothing. Of the complete indifference of the Byzantine critics to the structure of the play, and of their utter want of artistic sense, there is a remarkable proof. That each of the *dramatis personæ* should speak the words which the poet intended he should, would seem to be of the very essence of a play. The Byzantine critics cared nothing for this. So careless were they that no modern editor has paid any attention to the manner in which they arranged the dialogue, whenever the sense seemed to demand a different distribution. An editor who should scrupulously reproduce their divisions of the MS. would be regarded by both critics and readers as a fool. Dr. Verrall thinks that their exposition of the plot should be treated with equal contempt.

Turning now to the second question, Why have modern editors acquiesced in the Byzantine interpretation? Dr. Verrall says that this acquiescence has been more apparent than real. The earlier editors were necessarily and rightly occupied with preliminary linguistic and grammatical difficulties. It is only within the memory of living men that the play has been studied as a whole and not piecemeal. Dr. Verrall thinks, and brings a mass of evidence to show, that most, if not all, the editors who have studied the play with reference to its structure as a dramatic whole to be explained according to the Byzantine "hypothesis," have been as well aware of its absurdities and impossibilities as he himself. He does not claim to be the first discoverer. But these editors failed to ask themselves whether the Byzantine interpretation was necessarily the true one. They have endeavored to make the best of it. In order to do this no one of them has ever dared to tell that story fully and frankly. Such of its absurdities as they could ignore without attracting the attention of their readers, they have ignored. Those that were too manifest to be passed over in silence, they have softened down and glozed over and then withdrawn from notice by calling attention to the "deep moral feeling" of the play, its "bold delineation of character," its "splendor of language," its "resounding rhythm." In a word, they have endeavored to hide the nonsense of the plot under the nobleness of the poetry.

Dr. Verrall then proceeds to do what no editor has yet ventured to do, to tell "fully and frankly" the story of the "Agamemnon" as it was conceived by the Byzantine critics, and as it has, with more or less suppression, been adopted and taught by modern editors and professors. Having thus exposed its absurdity and impossibility, or, rather, having allowed it to expose itself by telling it in full, Dr. Verrall throws it aside as unworthy of a third-rate modern playwright, and proceeds to give the story as he understands it, and as he believes the Athenian audience who listened to it and awarded it the highest prize understood it. In this process of interpretation, the history of the Greek drama, the place which Aeschylus occupies in that history, the story of Agamemnon after the fall of Troy as it is related by Homer in different places in the 'Odyssey,' the points of difference between the Greek and the modern drama, the great dissimilarity in the conditions under which an Athenian audience listened to the first presentation of a new play and those under which a modern audience listens, and many other matters which we have no space to allude to, are all brought to bear upon the interpretation of the story. And what is the result? The absurdities become logical sequences, the inconsistencies are all reconciled, the impossibilities vanish, and the drama as a whole stands before us a consistent and symmetrical creation of the highest dramatic genius, worthy to take a place beside the best historical plays of Shakspere.

It is worthy of notice that Dr. Verrall, in supporting his view of the play, has not, even in the smallest degree, tampered with the text. On the contrary, he prides himself on the fact that for a long time no editor has adhered so closely to the MS. reading as himself. He goes even further. Comparatively few and slight as are his deviations, yet, he says, if he were to go over it again he would adhere still more closely to the MSS.

His book has two appendices. The first contains minute examinations of twenty-six passages, which, from their length, could not conveniently be included in the commentary, although they form an essential part of it. They are remarkable specimens of wide reading, acute criticism, and keen insight into the subtleties of the Greek language. The second appendix treats of the metres of the play in accordance with the principles of J. H. H. Schmidt. Then follows an English prose translation of the entire play. Dr. Verrall has not prefixed the epithet "literal" to his translation; and while it fairly represents the text, in details it is very free. Any "bad boy" who should attempt to use it as a "pony" and to "crib" translations of difficult passages from it, would pretty surely come to grief. Two indexes, one Greek the other English, complete the volume.

Four Years in Rebel Capitals. By T. C. De Leon. Mobile: The Gossip Printing Co.

A PARTICIPANT'S account of stirring events has a quality of personal interest not belonging to more ambitious history. In this way these pages may attract more at the North than at the South. For four years the social and civil life of an enormous part of our country was hidden behind a more than Chinese wall. Northern society was only incidentally affected by the war for the Union, but at the South all was changed. The curious mental effort to imagine themselves foreigners first of all had its subjective effect on Southerners. Then their self-built barriers led to the usual consequences of inclusion and isolation, and very soon the pressure of want, doubt, and impending failure, combated by pride, did mould them into a peculiar if not an alien people.

The author disclaims writing history; but every now and then he brings into notice conditions generally ignored by those who looked upon the South as a nation spontaneously in arms. Against the judgment of Mr. Davis, the earlier troops were accepted for twelve months, instead of for three years or the war. But when the winter of 1861–'62 had passed, "fifteen months of quiet endurance of hardship, danger, and doubt . . . had done their work," and enlistments could not be stimulated. While "the soldiers of the South were more anxious than ever to meet the foe," "they had a vague feeling that they must fight nearer home," and "each yearned for the hour when he would be free to go and strike for the defence of his own hearthstone." So, with the wisdom of the serpent, the Conscription Act of April 16, 1862, was passed, Sumter one year old. As the writer naïvely remarks: "It retained, of course, every man already in the field, and its intent was to put in the army every man in the country between 18 and 35." He frankly adds: "Had the men whose time expired been once permitted to go home, they could never again have been collected"; and this before any really hard fighting had begun. With the Conscription Act was coupled a Bill of Exemptions that fully justified the cry that it was the rich man's war and the poor man's fight. In September, 1862, the conscription age was extended to 45; and later all exemptions were abolished (on paper), and, still later, lads from 16 to 18 and men from 45 to 60 were drafted as home-guards, and sometimes actively served as such. It does no harm to recall occasionally the kind of unanimity with which the South maintained its lines.

The most interesting of the serious chapters are those treating of the failure of the Confederate currency. The plan that Secretary Memminger did not adopt, but which the author puts forth as the true one pressed upon him by business men, namely, to buy up with Confederate bonds all the cotton in the country in 1861, to ship it to Liverpool, and to sell it there at rapidly increasing prices for gold, hardly recognizes the factor of transportation and entirely ignores free-will in the planter. The latter might have been dispensed with, but not the former.

The writer adds really little to our knowledge of men or measures, but he throws some side-lights upon the fashion and opinion of those days, upon the gayety of Richmond and upon its sorrows. The rage for speculation with a valueless currency, the influence of the gambling hells as the days grew darker, the innocent dissipation of the city where woman sought to lighten the hardships of the field—all have their place. The book does not all run in one vein, and much of it is fourth-rate. But the comments upon Davis, his Cabinet and Congress, upon the generals on both sides; the transcript of popular feeling in Richmond, as Big Bethel, Rich Mountain, Manassas, Hatteras Inlet, Port Royal, Mill Springs, Roanoke Island, Newbern, Donelson, opened the way for the deadlier conflicts; the elation and the gloom of the populace, and the evident despair of the more intelligent long before the close of the war was in sight—are worth reading.

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Newspaper Reporting in Olden Time and To-day. By John Pendleton. A. C. Armstrong & Son. 1890.

THIS little volume appears in the "Book-Lover's Library," and, so far as material embodiment is concerned, it is not unworthy so to appear. But its substance is of the slightest. There are a few extracts from the "Acta Diurna," supplied originally by Dr. Johnson to the *Gentleman's Magazine*, and then we pass on to the seventeenth century, when the newspaper as we know it had its beginning. But of its development we are told nothing, and it is not until the subject of reporting in Parliament is reached that the author—who writes from personal experience—has anything to say. Even here we find nothing that has not been told before, except perhaps some of the incidents and traditions of "The Gallery," and the chapter on "Reporting To-day in the House," where we have a cut showing the allocation of the representatives of the various journals. Most of the stories are old, but we do not recollect seeing this rather striking anecdote of Peter Finnerty, the manufacturer of Wilberforce's famous "potato speech." For a libel upon Lord Castlereagh, Finnerty was imprisoned for eighteen months, and upon his release Lord Castlereagh, seeing him in the street, went up to him and bluntly asked him how he was. "Well enough," Finnerty replied, "to hope to live to see the day when you will cut your throat." Some years after, the hope was realized.

The chapters upon shorthand and the reporter's work amount to nothing, and that upon reporters' experiences is the lightest of gossip. The stories of reporters' errors and printers' blunders are entertaining enough, and might serve to fill the "funny column" of a newspaper, but need not be quoted here. The book evidently cost the author no great labor, and it should be reserved for the very idlest of half hours.

BOOKS OF THE WEEK.

A Dead Man's Diary, *Written after his Decease.* Ward, Lock & Co. $1.
Allen, W. F. Tacitus: The Annals. Books I-VI. Boston: Ginn & Co.
Andrews, Jessie A. Eteocles: A Tale of Antioch. Lew Vanderpoole Pub. Co. $1.
Barret, F. A Smuggler's Secret. John W. Lovell & Co. 50 cents.
Briefe über Merkwürdigkeiten der Litteratur. Stuttgart: G. J. Göschen.
Carroll, L. The Nursery "*Alice.*" *Macmillan & Co.* $1.50
Craig, Mary A. The House by the Medlar Tree. Harper & Bros.
Deighton, K. Shakespeare: The Merchant of Venice. *Macmillan & Co. 40 cents.*
Elementary Schools: How to Increase their Utility. London: Percival & Co.
Expatriation. D. Appleton & Co. 50 cents.
Hardy, A. S. Elements of Calculus. Boston: Ginn & Co. $1.65.
Hetherington, Helen F., and Burton, Rev. H. Paul
Nugent, Materialist. E. P. Dutton & Co. 50 cents.
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Lee, S. Stratford-on-Avon. Macmillan & Co. $2.
Leisewitz, J. A. Julius von Tarent. Stuttgart: G. J. Göschen.
Linton, E. L. Sowing the Wind. John W. Lovell Co. 50 cents.
Mann, H. A Few Thoughts for a Young Man. John B Alden.
Marshall, A. Principles of Economics. Vol. I. Macmillan & Co. $4.
Maupassant, F. de. The Two Brothers. John W. Lovell Co. 50 cents.
Memoirs of the Military Career of John Shipp. Macmillan & Co. $1.50.
Molee, E. Pure Saxon English. Chicago: Rand, McNally & Co. $1.
Mollett, J. W. The Painters of Barbizon. 2 vols. Scribner & Welford. $1.25 each.
Montgomery, D. H. The Leading Facts of American History. Boston: Ginn & Co. $1.10.
Moritz, K. P. Über die bildende Nachamung des Schönen. Stuttgart: G. J. Göschen.
Müller, F. M. Three Lectures on the Science of Language. Chicago: The Open Court Publishing Co.
Musset, A. de. Pierre et Camille. Boston: D. C. Heath & Co.
Ohnet, G. Peter's Soul. Chicago: Sergel & Co. 50 cents.
Ohnet, G. The Soul of Pierre. Cassell Publishing Co.
Patterson, H. The Captain of the *Rajah.* Union Square Publishing Co.
Payn, J. Notes from the 'News.' John W. Lovell Co. 50 cents.
Philips, F. C. Margaret Byng. John W. Lovell Co. 50 cents.
Poor's Manual of Railroads, 1890. H. V. & H. W. Poor.

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